

# AMERICA

## A·CATHOLIC·REVIEW·OF·THE·WEEK

VOL. XLIV, No. 20  
WHOLE No. 1117

February 21, 1931

PRICE 10 CENTS  
\$4.00 A YEAR

### CONTENTS

	PAGES
CHRONICLE .....	465-468
EDITORIALS	
February 18—or Lent?—Anarchy at Maryville—Washington's Birthday—To the City and the World—A Noisome Bill—Protest at Once .....	469-471
TOPICS OF INTEREST	
Old Stuff about Washington—Our Bill Had a Little Relapse—The Italian Catholic—The Political Situation in Spain—Book of Etiquette or Bible.....	472-479
SOCIOLOGY	
Philanthropy's Blind Eye.....	479-481
EDUCATION	
Health Programs .....	481-482
WITH SCRIP AND STAFF .....	482-483
POETRY	
Awakening—Blessed John Kemble—Arbutus .....	476; 478; 482
LITERATURE	
Renaissance of Catholic Literature in France .....	484-485
REVIEWS .....	485-487
COMMUNICATIONS .....	488

## Chronicle

**Home News.**—By February 11, an agreement seemed to have been reached in the controversy over relief for the drought-stricken regions. By the terms of the compromise, which was said to have the approval of the President, the Senate was to recede from the demand for \$25,000,000 for food for the sufferers in these districts, and for the unemployed, and accept an appropriation of \$20,000,000, in addition to the \$45,000,000 already allotted for farm loans. Some controversy arose when Secretary of Agriculture Hyde stated that the appropriation would be used for loans, made on security, and then only for the purpose of establishing farm-credit facilities. In a letter to Senator Robinson, of Arkansas, who had protested that money was needed at once for food, the President stated that the Secretary of Agriculture would interpret the plan "fairly and sympathetically."

What threatened to become a long drawnout trial, with possible international complications, was ended on February 9 when the Butler case was closed. In an interchange of letters, General Butler admitted using the language complained of, but asserted that the words were spoken at a private gathering, and their publication had not been authorized.

The Butler  
Case

Secretary Adams replied, affirming the impropriety of the language under any circumstances, and ended with a formal reprimand. The papers dealing with the canceling of the court martial were sent to the Italian Embassy by the State and Navy Departments.

In an interview published by the United Press on February 10, Governor Pinchot, of Pennsylvania, stated that the public utilities of the country needed "honest and effective regulation." Resistance by the companies would lead, he thought, to government control and possibly to government ownership. The companies, he said, maintained their hold through their control of unscrupulous politicians, and their "stubborn unreasonableness" was the best argument that could be offered for State or Federal control.

It was announced on February 11 that a plan for disposing of the bonus bill had been adopted by the House. Nearly fifty bills, proposing nearly every possible policy, ranging from a twenty-five per cent payment to full cash settlements, were before the House. This last plan would call for about \$3,400,000,000, to be raised by a bond issue. The plan which seemed most agreeable to Congress was that proposed by Representative Bacharach, of New Jersey, which follows, in general, the recommendations made by Owen D. Young to the Ways and Means Committee. This plan calls for loans to veterans and will involve about \$500,000,000.

**Bulgaria.**—Bulgaria and Greece, following the recent example of Hungary and Czechoslovakia, broke off commercial-treaty relations on February 5. Bulgarian papers accused Greece of denouncing the treaty. A tariff war would naturally ensue. The French, British, and Italian Governments made repeated representations to settle the differences, which were complicated by various recent frontier-incidents.

**Canada.**—Although the visit of the Prime Minister, R. B. Bennett, to Washington, was reported to be unofficial, there followed immediately after it an announcement that the St. Lawrence waterway project would be studied by a joint commission. This waterway has been discussed for several years; it would provide a passage for ocean-going ships from the Great Lakes to the Atlantic. Montreal, New York and the eastern ports were not favorable to the project since they would be deprived of

Treaty Broken  
Off

St. Lawrence  
Waterway

shipments from the West. The Canadian Governments in the past were hesitant about adopting the proposals. But the present Premier and his Government have expressed interest in it; Colonel MacNider, the United States Minister to Canada, and President Hoover were known to favor it. The joint commission to be appointed would prepare data preparatory to a treaty of joint participation in the construction. According to estimates submitted to the Canadian Government, the respective costs were, for Canada, \$400,830,000, and for the United States, \$383,183,000.

The Earl of Bessborough accepted the invitation of King George, made on the recommendation of the Canadian Prime Minister, to take the post of Governor General in succession to Lord Willingdon. Lord Bessborough is a North Ireland peer, and has large business interests, being a director in more than twenty enterprises. His wife is French, the daughter of Baron de Neuflize. His appointment was unexpected, but has been commended in Canada and Great Britain. According to the new Imperial Conference agreements, he will be the direct representative of the King and not, in any way, of the British Government.

**China.**—According to a special cable to the New York Times from Paris, the Rev. Pierre Robert, Director of the French Catholic Missionary Fathers, in a statement in the hall of the French High Court of Appeals before the President of the French Senate and other Government officials on February 10 charged that at least 20,000,000 Chinese lives were sacrificed in revolutionary activity instigated and directly fostered by Russian Soviet agents from 1923 to 1930. Father Robert told his audience that as soon as L. M. Karakhan, the first Soviet Ambassador to China, was installed he gave his chief agent, Michael Borodine, the following written order: "We must first of all combat foreign imperialism and put aside for the time being the teaching of Communist doctrines, for which China is not yet ready. In any case to promote revolution is to favor the cause of Communism." He quoted a high Bolshevik official as saying: "We will need three years to destroy the English influence in China and then another two years to destroy the Japanese influence. Thereafter other European influences will evaporate of themselves." Of the 20,000,000 human lives lost, Father Robert noted that about 4,000,000 died of starvation.

**Colombia.**—In the State Assembly elections which occurred on February 1, decided Liberal gains were recorded and seven States reported a Liberal majority. In every State but Narino the Conservatives lost Assembly seats, making a total loss of forty-seven with 147 Liberals and 129 Conservatives elected. The total Liberal vote exceeded 500,000, compared with President Olaya's 370,000 as a Coalition candidate. For the next four years, the Senate will have a Conservative majority of four seats, and for two years the House a small Liberal majority. Disturb-

ances during the election were limited to four States, the casualties being fifty-four killed (twenty-six in Monteria) and nearly one hundred wounded.

**Cuba.**—While President Machado continued optimistic about an early peace in the country, he nevertheless signed a bill reported out by both Houses of Congress last week granting him the power to suspend Constitutional rights after February 11, when the sixty-day decree in effect expires. Plots against sugar mills continued, as well as threats for a general street-car strike to paralyze Havana. While press dispatches reported discontent in the country, spokesmen for the Government went so far as to say that "complete tranquility" reigned. On the other hand, all the Government high schools and the Havana and Santa Clara schools of commerce were ordered by Presidential decree to remain closed for the remaining part of the scholastic year.

**France.**—The question of further extension of tax-supported lay schools came to the fore again in the first sessions of the Chamber after the accession of the Laval Government. The forces of the Left, for whom this is the first step in the policy of the *école unique*, or State monopoly of education, tried unsuccessfully to force a promise from the Premier, but were defeated by a margin of more than fifty votes. M. Laval had made an attempt to satisfy all parties by declaring himself for the fullest public support of education and the frank recognition of the rights of families in the school question. M. Herriot sought to force the Premier to declare either for the Left plan of State aid only in State schools or for a bursary system (analogous to the New York State plan), but M. Laval refused to be drawn into any detailed discussion, and won support on his refusal, after he had assured M. Herriot that he favored free higher education, but desired it in fact and not as a campaign slogan.—Maternity-and-infant aid won appropriations in the early stages of the budget debate, as did also a measure for further State help to the parents of large families.

**Germany.**—The Bruening Government survived the first no-confidence motion of the present session in the Reichstag when the Fascist-Communist resolution was defeated by a vote of 293 to 221. Other motions, one against Gottfried Treviranus, Minister without portfolio; one calling for the dissolution of the Reichstag, and one demanding the elimination of Chancellor Bruening's expense account, were defeated by decisive majorities. In spite of efforts of the extremists to thwart the debate on reform of the rules of the House with a view to curtailment of obstructionism, the reforms were carried by 303 votes. This attempt to curb obstructive delays was made by way of preparation for the debate on foreign policy and for the consideration of the budget. It bore fruit when the National Socialists and German Nationalists refused to hear Foreign Minister Curtius deliver his long-awaited

Civil  
Disorder

School  
Question  
Up Again

New  
Governor  
General

Communist  
Plot

Liberal  
Victory

Fascists  
Bolt  
Parliament



address on foreign policies. The Nationalists declared that they would not participate in the foreign-policy debate; the National Socialists went further by their refusal to return "unless an opportunity should present itself to defend the minority against the encroachments of the majority." There were rumors that the Fascists planned an Opposition sitting at Weimar, where the Constitution for the German Republic was written. But the rumors lost interest, and the dramatic withdrawal its significance, when many returned shortly after their impressive exit.

**Guatemala.**—On February 6, the national elections took place, and three days later the Ministry of the Interior announced that General Jorge Ubico, who represented the Progressive and Coalition Liberal parties and was the only candidate, would be the new President of the Republic. General Ubico was educated in the United States. The large vote polled, 305,841, was viewed as a tremendous popular triumph.

**India.**—Hope for a peaceful settlement of the differences between the British authorities and the Nationalists grew dimmer. The delegates from the Round Table Conference, held in London, drew up a statement of the results of the Conference while on shipboard, returning. This was signed, in a modified form, by twenty-six delegates and was, in general, favorable to the British attitude and to the plan of a federation of States. Upon disembarking in India, the delegates most acceptable to Mahatma Gandhi endeavored to secure his favor to the program agreed upon at the Conference. Gandhi, while willing to discuss the plans for a self-governing India, declared that he was not convinced by the promises and not satisfied with the British offers. He proposed the submission of the program for a Federated India to the Congress Working Committee which meets next month, thus postponing settlement. Meanwhile, Gandhi addressed a letter to the Viceroy, Lord Irwin, demanding an investigation into the alleged cruelty and extreme repression exercised by the police against his followers in the civil-disobedience campaign. He also demanded the release of all political prisoners and the restoration of confiscated property. Lord Irwin's answer was described as "curt and coldly official," thereby causing offense and lessening the possibility of an agreement in regard to the Round Table program. A deadlock resulted: the Government refusing to release the prisoners and the Nationalists refusing to discontinue the civil-disobedience propaganda. Outbreaks occurred in Bombay and Karachi, and public defiance of the salt-laws was carried on.

**Japan.**—The Diet had a stormy week. On February 6, following four days of obstructive tactics by the Seiyuka (Opposition) party, serious disorders were reported and a general melee took place in which, according to a special dispatch to the *New York Times*, two members and ten others were hurt. The basis of the Opposition attack was the

London naval treaty, and the brunt of the charges fell upon Baron Shidehara, whose fitness to act as Premier the Seiyuka deny. Subsequently leaders of both the Minseito and Opposition parties programmed a settlement. The dispute was adjusted when it was finally agreed that Baron Shidehara should formally withdraw remarks of his that offended the Opposition, and that charges against fourteen of the latter that had been made because of their unseemly conduct in the Diet, should be dropped.

**New Zealand.**—The latest available figures placed the number of dead at 203 in the earthquake which shook the east coast of North Island on February 3, and almost completely destroyed the city of Napier, with a population of 20,000, Hastings and several other towns in the Hawke's Bay district. Further disturbances were felt up to February 9. The first shock in the morning of February 3 was followed by another ten hours later. Great fissures stretched across the country, cliffs fell into the sea, and new coast lines rose to a height of forty feet; the land changes were accompanied by a tidal wave and a recession of the water in the harbor. Every stone building in Napier collapsed, and the city was enveloped by fire. So complete was the destruction that there may be no attempted reconstruction. Shortage of food was felt despite the efforts at immediate relief organized by the Government. The military authorities took immediate control and prevented lawlessness. Premier Forbes called a special session of Parliament for March 11 to consider the financial and economic conditions of New Zealand, which were already distressing before the earthquake, and to consider new legislation made necessary by the catastrophe.

**Russia.**—The United States Treasury Department, on February 10, placed an embargo on lumber and pulpwood produced in the four districts of the White Sea in Northern Russia. The decision was based on evidence concerning Soviet use of convict labor which had been presented to the Treasury Department. The ruling bars importations of lumber and pulpwood unless the importer is able to prove that only free labor has entered into their production, loading, and transportation. A test of the decision in the Federal courts was anticipated, on behalf of importers of Soviet wood-products in this country. This finding ended a demand of more than a year by the National Lumber Manufacturers' Association and affiliated industries for an embargo on Soviet lumber and pulpwood.

Official figures, given on February 7 to the Associated Press by the Soviet Oil Company, showed a thirty-one per cent advance during the last six months of 1930 over the output of 1929; and a forty-five per cent increase was expected for 1931. Grain collections had reached the total of 21,700,000 metric tons (797,400,000 bushels) by the end of last year, which was said to be ninety and three-tenths per cent of the planned estimate. With reserves for urban, industrial, and army needs taken out, it was expected that

#### Earthquake Ravages

#### Gandhi's Opposition

#### Lumber Embargo

#### Oil; Grain; Cotton

#### Diet Disorders

still 6,750,000 tons would be left for export in 1931. Last year's crop of staple cotton, 400,000 metric tons, compared with 270,000 in 1929, was said to be almost adequate for the demands of the home textile industry, and exportation of a small surplus would be commenced.—J. Philip Harty, a mechanical engineer of Newark, N. J., made public bitter complaints about the hardships he experienced while employed as superintendent of a rolling mill at Makeeva, in Ukraina. He left after six months owing to conditions, and returned to the United States. Shoes cost him \$60.00, and an ordinary breakfast, \$11.00. People begged clothing from him at any price.

**Spain.**—The royal decree preparing for the Parliamentary elections, signed by King Alfonso on February 7, was published the following day. In addition to setting dates

**Royal Decree** for the elections (for the Chamber, Restores March 1, and for the Senate, March 15), Civil Rights it announced the convening of Parliament for March 25, and restored as of the date of its signature the constitutional guarantees of freedom of press, speech and assembly. The preamble which gave the reasons for the convening of Parliament, in addition to a general reference to grave national problems, made special mention of the need of labor reform and of amendment of certain clauses of the Constitution, the latter to be within the limits of constitutional monarchy.

The response to the decree was varied, in the press as in political circles. Leaders of both the Conservative and Liberal groups, who had already signified their intention of participating in the elections, welcomed it, though some former Liberal leaders persisted in their previous demand that the King summon a constitutional convention, with full power to choose either monarchy or any form of republic as the future form of government for the nation. It was reported that the Communists had finally decided to take part in the election as a party, and their example was thought likely to break down the opposition of the Socialists, who had declared for abstention. This would leave only a few intransigent republican groups in passive opposition, and would give satisfaction to the Liberals, who desired to occupy a Center rather than a Left position in the new Parliament.

**Vatican City.**—With an impressive world-wide broadcast, the Vatican City radio station HVJ was inaugurated on February 12, the ninth anniversary of the coronation of His Holiness Pius XI. The principal feature of the ceremony was an address by the Pope to the world, described elsewhere in this issue. Previous to his address, the Pontiff inspected the station, escorted by Senator Guglielmo Marconi, its designer, and Father Giovanni Gianfranceschi, S.J. its new director, and a numerous entourage. Later, the Pope spoke again at a session of the Pontifical Academy of Science, at which Senator Marconi was made a member of the Academy. The entire program was broadcast by short wave to all parts of the world, with more than 200 stations, according to a

reliable estimate, participating in the rebroadcast in various countries.

**Reparations Question.**—The French Government definitely approved, on February 5, the participation of French capital in a new loan of \$32,000,000 to be extended to Germany by a consortium headed by Lee, Higginson and Co., of New York. At the French Government's request, the Banque de Paris et des Pays Bas, one of the largest banks in France, entered the group. Six countries would participate, and interest rate would be between six and seven per cent. A protest against the participation of two private French banks in the loan was lodged, on February 6, with the Chamber of Deputies Finance Commission by the Right Deputies, MM. Franklin-Bouillon and Georges Mandel. The Council of Ministers, however, meeting on February 9, warmly endorsed the loan. The French part of the credit, it was reported, would be between \$8,000,000 and \$9,000,000.—Regular monthly meetings were developing of the board of the Bank for International Settlements at Basle; at these were discussed some of the recent plans for debt revision, such as those proposed by Albert H. Wiggin, Edward N. Hurley, German statesmen, and the French Count, Vladimir d'Ormesson. Soviet papers scouted these plans as a "bait for Germany" to abandon friendship with Soviet Russia.

**Disarmament.**—Speaking on February 9 before 3,000 persons who crowded Queen's Hall, in London, Foreign Secretary Arthur Henderson urged British peace societies to prepare public opinion for the proposed disarmament conference next February. The mere limitation of armaments, said Mr. Henderson, would not suffice. Reduction was necessary, and the peoples could have disarmament if they wanted it. The next war would be fought by aircraft and with poison gas; and it would be beyond our power to humanize it.—Dispatches from Paris stated that it was expected that the French Ministry of Marine would ask for the laying down this year of a new armored cruiser of 23,000 tons, as first of a series of that type, to outclass Germany's "pocket battleship." The failure to reach an agreement with Italy and German advances in building were alleged as reason for pushing the program.

The three-period stop . . . is roundly condemned by Terence O'Donnell in "Ads and Addenda," an attack on advertising methods to be published next week . . . No one knows who discovered the device . . . Nevertheless, it could be used effectively by Eugene A. Moriarty in his comments on Yale: "Introducing Dr. Goode-nough's Essay." . . . And by Philip H. Burkett, writing on unemployment preventives . . . Or Elizabeth Jordan, on the theater . . . Or H. J. Takkenberg, who discusses religious education at the University of Iowa . . . All appearing next week . . .



# AMERICA

## A - CATHOLIC - REVIEW - OF - THE - WEEK

SATURDAY, FEBRUARY 21, 1931

Entered as second-class matter, April 15, 1909, at the Post Office at New York, N. Y., under the Act of March 3, 1879. Acceptance for mailing at special rate of postage provided for in Section 1103, Act of October 3, 1917, authorized on June 29, 1918.

WILFRID PARSONS  
Editor-in-Chief

PAUL L. BLAKELY  
JOHN LAFARGE

FRANCIS X. TALBOT  
CHARLES I. DOYLE  
Associate Editors

WILLIAM I. LONERGAN  
JAMES A. GREELEY

FRANCIS P. LEBUFFE, Business Manager

SUBSCRIPTION POSTPAID  
United States, 10 cents a copy; yearly, \$4.00  
Canada, \$4.50 - - - - Europe, \$5.00

Addresses:  
Publication Office, 461 Eighth Avenue, New York, N. Y., U. S. A.  
Telephone: Medallion 3-3082

Editors' Office, 329 West 108th Street, New York, N. Y.

CABLE ADDRESS: CATHREVIEW

Stamps should be sent for the return of rejected manuscripts.

### February 18 — or Lent?

TO many people, last Wednesday was just a date in the calendar, the eighteenth day of February, the third Wednesday in this brief but symmetrical month of February. To others it was Ash Wednesday, a day marking the beginning of the holy season of Lent.

Now whatever may have been the case one hundred years ago, the letter of the law of the Church on fasting and abstinence is not generally observed in this country today. We make no charge of culpability in stating what some years of observation in various parts of the country seem to point out as a fact. The Church herself, sane and indulgent mother as she ever is, has largely modified her law, for Lent, like the Sabbath, is made for man, and the Church abhors the usage of the Pharisee in placing on men's shoulders a burden too heavy to be borne.

She looks out over the country to see millions of her children engaged in occupations that tax and even sap their strength. She sees them toiling in a clime which at this period of the year knows nothing of soft breezes and benign skies, but much of storm clouds and freezing blasts. Hence speaking through the Bishops, chosen by the Holy Spirit to guide and direct us, she authorizes so many exceptions that, in the end, not much is left of what was once, if our fathers are to be believed, a time of penance and corporal austerity.

Yet let us not be too hasty to conclude that Lent has disappeared from our calendars. What is essential to Lent is still with us, and must enter into every Catholic life. After proclaiming the exceptions, our Bishops invariably state that those who cannot fast, should undertake some private practice of penance and self-denial, which, while doing no injury to health, will impress upon them the place of corporal austerity in the life of every Christian. If they can neither fast nor abstain, let them rise at a somewhat earlier hour in the morning to participate in the Holy Sacrifice of the Mass. Should this be impossible, they might consider the possibility of changing a pleasant evening with the radio for a walk to church to take part in the evening devotions. Others, again, can

take up some work of charity or devotion which demands something more than the mere expenditure of money. Surely, not one Catholic in a million, able to be at his work at all, will injure his health by refraining now and then from toothsome dishes which appeal more strongly to his palate, or by partaking of these in sparing measure. Taking his meals regularly during Lent, and thanking Almighty God for sending them, he can practice some small act of mortification as often as he sits at table.

Something that was distinctly valuable passed when men and women so universally discovered that they could not fast. "To those who chastise their bodies by fasting," the priest recites in the Lenten Preface of the Mass, "Thou dost bestow the restraining of evil passions, uplifting of the heart, and the enjoying of virtue with its reward." If we must rule fasting out, we weaklings, whose nerves are like taut strings, whose frames are unequal to the chill and burden of the day, let us as Catholics put something in its place.

Weakness of the will is the vice that in these days plagues men and women who, unfortunately, have been permitted from childhood to follow along the line of least resistance. But no man has yet arrived at the heights of achievement who did not struggle and fight to get there. These pampered bodies are a weight upon the soul that would soar to God, and since we cannot shake them off, it becomes a part of Christian prudence and common-sense to enlist them on God's side by the practice of such corporal austerity as may be possible to a man who takes this business of salvation seriously.

### Anarchy at Maryville

HAVING burned a Negro to death, the town of Maryville, in the State of Missouri, asks what concern anyone outside of Maryville can have with what has been done. This attitude is shared, apparently, by the local sheriff, by the local representative in the State legislature, by the legislature itself, and by a number of newspapers in adjacent towns and counties. If the Governor of the State has done anything in defense of law and order outraged by this shocking crime, we have not heard of it.

A report issued by the Federal Council of Churches adds details which, like the burning itself, are so frightful that we hesitate to repeat them. "Men, women, children—farmers, students, townspeople—gazed on an unforgettable scene. One mother was seen to hold up a little tot and say, 'Look, honey.'"

For sheer horror, we think that picture is without parallel.

The schoolhouse furnishings, including much of the piano and the unburned timbers, were carried away as souvenirs. A few days later, a newspaper in a neighboring town reported that mothers had asked whether there was danger of infection to the school children, from handling pieces of the bones and charred flesh of the murdered Negro.

On the whole, this barbarism seems to have the approbation of the community. One college student, working

part time in the county court house, wrote to his paper, "Let us not be guided by blind and unreasoning prejudice. Let us accord the black man all the justice that is due him from a liberty-loving people." For this plea, he was summarily dismissed by a county official.

Liberty is not popular in Maryville. Nor is civilization.

#### Washington's Birthday

"**C**ALM, wise, just, and single-minded . . . he carried into public life the severest standards of private morals." So Lecky has written, and time but confirms the verdict.

Upon few men has the eye of the historian been turned with sharper scrutiny. From young manhood almost to the very end of the century, Washington was, unwillingly, in public life, for the simple reason that his extraordinary gifts made him the inevitable choice of his associates as often as a difficult task was at hand. At twenty-one, Major Washington is chosen for special service in a tour beyond the Alleghanies by the Governor, Dinwiddie, and at twenty-two he is a colonel. There was nothing dashing, even self-assertive, about the man, but only a quiet, serene power.

Of Washington, more truly than of any figure in history, can it be said that the office continually sought the man. But more than this, Washington made the office.

Having declared their independence, the thirteen United States find themselves facing a war, for which they are at best ill prepared. There is not much unity about them; they are in truth thirteen, not one, for the welding in war's forge that will bring them nearer unity has not yet begun. But they can unite in this—that it is fitting to put the armies under the command of this Virginia planter. Reluctantly as ever he leaves his "dearest Patsy" and his beloved Mount Vernon for Bunker Hill, the flight through New Jersey, the sudden victory at Trenton, the hard years of treason, treachery, wiles and winters, and the dramatic close at Yorktown.

The war is at an end. A patched-up treaty that cannot be—is not, at any rate—enforced leads to the Confederacy which, no sooner established, begins to totter. To use a modern comparison, its Congress has less authority over Virginia and the other States than Will Hays has over the moving-picture industry. This cannot go on, except to new and greater ills. Even now, New York and New Jersey are on the verge of war, and in commerce are the seeds of a thousand wars. Men know that some new form of government must be found. What we have, said Washington, is a rope of sand. The country's best minds are at work—Madison, Sherman, Hamilton, Mason, Henry, Adams. But where is the man who can bring these conflicting interests together? Again, they turn to Washington.

Attending the Constitutional Convention as delegate from Virginia (meantime conversing with such farmers as he can find in Philadelphia, on the fitness of "Buck Wheat Meal mixed with Irish Potatoes to lay fat on

Milch cattle, Sheep and Hogs,") he must sit there as president of the Convention. Again, reluctantly, he accepts, and as he picks up a paper on the president's desk, fumbles for his great spectacles. He is getting old, and, as he said at Newburgh four years before, has grown almost blind in the service of his country.

What a man, this Washington! Is there another such in all history?

He has been tried in the fires of adversity, and his fellows know that he is pure gold. "His integrity was most pure; his justice, the most inflexible I have ever known; no motives of interest or consanguinity, of friendship or hatred, being able to bias his decisions," wrote Jefferson in later years. "He was indeed a wise, a good, a great man."

There were giants in those days at Philadelphia, in 1776 and 1787, at Richmond, at Boston, in the field, and around the council table. But the greatest, incomparably the greatest, among them, was Washington, and they knew it.

Here, then, is the defense against the attacks by modern writers, if defense be needed. These men knew Washington infinitely better than any Greenwich-Village scandal monger a century and a half later could know him, for greatness alone can truly assess greatness, and his associates rank high as philosophers, soldiers, statesmen. Without exception, they proclaim Washington "a wise, a good, a great man." With them, as with us, and with all Americans, Washington is and shall ever be by rightful title, "first in war, first in peace, first in the hearts of his countrymen."

#### To the City and the World

**O**N the day of Pentecost, Peter, Christ's first Vicar, stood forth in Jerusalem, preaching to devout men out of every nation under heaven, and to the men of Judea, Jesus Christ Crucified. "And I will show wonders in the heaven above," said the Apostle, quoting from the prophet Joel, "and signs on the earth beneath."

We who listened to Christ's Vicar speaking from the Vatican City on February 12, may well have felt that we had lived to witness another day of Pentecost. For there were wonders in the heaven above, and signs on the earth beneath, when, using the mechanisms made possible by the research of the Catholic scientist, Guglielmo Marconi, the Vicar of Christ spoke to the whole world. His words were in Latin, the traditional language of the Church, but they were heard by men "out of every nation under heaven," and, indeed, by men from nations that did not exist, and in countries that were unknown, when the sacred writer penned his account of the primal Pentecost.

In the same spirit of zeal, fearlessness, and charity, did Pius XI, the two hundred and sixtieth in succession from Peter, speak to the world. His first words were to His Venerable Brethren, the Cardinals, Archbishops, Bishops, and priests throughout the world, exhorting them to work so as to be worthy of their vocation. Then, in turn, with fatherly tenderness, the Vicar of Christ spoke to the



members of the Religious Orders, "sons and daughters of Our predilection"; to missionaries continuing the work of the Apostles throughout the world; to all the Faithful, that royal and elect people; to unbelievers, and to those outside the Fold, for whose conversion he daily prayed; to all rulers, bidding them to rule with equal justice, and reminding them that God would require an accounting at His hands; to subjects and citizens, exhorting them to obey all just requirements of the State, since all rightful power is of God; to the rich, recalling their duties as trustees of their wealth and stewards of the poor; to the poor, exhorting them to lay up treasure in heaven, and encouraging them by citing the example of Our Lord Jesus Christ; to employers, directing them to deal with their employes in justice and charity; to workers, reminding them, too, of these virtues; and to employers and workers, exhorting them to union and the settlement of difficulties by peaceful means. Finally, as a true Father, Pius XI spoke to the afflicted, the sick, the persecuted, especially those who suffered for conscience sake. Then to all the world, Christ's Vicar imparted his Apostolic Benediction.

Catholics throughout the whole world owe a debt of gratitude to the National Broadcasting Company for its cooperation with the Vatican City radio station HVJ, which enabled them to hear the voice of their Supreme Pastor. But among the many implications of this epochal event, one stands out clearly. When the Vicar of Christ blesses a scientific laboratory, brought into being by the genius of a Catholic scientist, both the eagerness of the Church to accept all scientific truth, and the factitious nature of the alleged opposition between science and religion become clearer than the noonday.

#### A Noisome Bill

**T**HE latest attack on common decency and the family comes from an attempt at Washington to legalize through an amendment to the tariff act and the Federal penal code, the vilest forms of contraceptives. Senate Bill 4582, introduced by Senator Gillet, of Massachusetts, proposes to authorize the importation, and, through the mails, the distribution and sale of contraceptive literature and instruments.

Up to the present time, the several States have considered the free and unlimited distribution and sale of literature and instruments, to be against public policy. The Federal Government has cooperated to the extent of forbidding importation, and of closing the mails to a trade deemed to be hurtful to the common good. Should the Gillet bill pass, however, these barriers will be broken down. It will be quite easy to import books, pamphlets, drugs, and instruments, and a distributing company, operating anywhere in the District of Columbia, could use the mails to send them all over the United States. States and communities wishing to protect themselves against this fearful moral plague would be utterly without legal aid.

The effect of the Gillet bill, then, would be to destroy all legislation passed by the several States and by cities

for their protection. Such legislation would not, of course, be directly nullified, at least not immediately. But as the mails would be open to the dealers, enforcement of State legislation would be a practical impossibility, and the end sought by this legislation would be effectively frustrated.

We know that Federalism has gone mad at Washington. But we ask if even the Federalizers are willing to countenance this gross attack upon States trying to defend their citizens against what they consider gross immorality.

One section of the Gillet bill would make possible the open advertising of these devices in our newspapers and magazines. Another section authorizes the republication of contraceptive information, provided that the original publication comes either from the Federal Government, or from any medical society, college or journal. A third section authorizes the distribution and sale of contraceptive devices and books not only to physicians and wholesale houses, but to every corner drug store.

It seems to us that the Senate should think long and think seriously before it enacts the Gillet bill. Approval would mean that the drug-store windows in every small town in the United States could flaunt these filthy devices before the eyes of our young people.

No provision is made for their restriction to married couples. None can be made, obviously. The first question to be asked, then, is this: is the Gillet bill a measure to promote promiscuity among the young?

#### Protest at Once!

**I**T is perfect folly to deny that these vile devices are now used very largely by unmarried couples. That is a fact known to every worker whose task brings him in touch with young people. It is also a fact known to every pharmacist who, for the sake of a few dollars, puts his immortal soul in peril by vending contraceptive drugs and instruments.

A tremendous impetus to this trade will be given by the enactment of the Gillet bill. Purchases now made furtively, can then be made in the open, or by mail. Since there is a tremendous profit in this trade, it may be taken for granted that within one year after the enactment of the bill, the District of Columbia will be crowded with establishments for the manufacture and preparation of devices, hurtful to body as well as to soul, and the newspapers and magazines filled with advertisements indicating where they can be obtained.

Parents who realize how difficult it now is to bring up children in cleanliness of body and mind, will not thank Senator Gillet for this bill.

We urge every reader of this Review at once to write his or her protest to the Hon. F. H. Gillet, Senate Office Building, Washington. They will do well to write also to their representatives in Congress, and to the Senators from their State. At a time when the young need, more than all else, training in self-control, we protest any action of Congress which, even by indirection, may invite them to throw control aside for immoral and anti-social license and indulgence.

# Old Stuff about Washington

CHARLES PHILLIPS

**W**HEN February twenty-second comes around again in the cycle of patriotic holidays, many a speaker, many a writer, will think himself hard put to it to find something new to say. Something, it seems, must be said. But most of us, in the face of the readers and audiences of our time, will have grave misgivings about satisfying. And most of us will, in the end, fall back on "the old stuff," comforting ourselves with the adage that there is nothing new under the sun.

Perhaps there isn't. But why not "the old stuff"? The sun is old. The sun is new every day. Man will have become a strange creature indeed when he has so scientifically developed himself that he can dispense with the sun, when the sun will be an old and outworn thing to be marveled at only because people once did marvel at it. Man, by that time, will not be man at all. He will be a soulless machine. By that time, too, he will have dispensed not alone with the light of heaven, but with all the virtues, the moralities, the inspirations which make him what he still is, thank God, only a little less than the angels. Likewise, in that sunless, soulless day which, let us pray to the Omnipotent, may never come, man will have no further use for ideals, for inspirations, for heroes.

By that time, and not until then, shall we Americans be able to get along without George Washington. By that time and not until then shall we have exhausted the supply of things to be said of him. Nothing new to say about Washington? Maybe not. And still there is so much to say, there are so many lessons to be drawn from his story, that the problem is not what to say, but how to select something that can be said briefly and effectively. And yet, if we look closely, we find that it can all be compressed into a few short words. Those few words, had I the choice of them, would be these:

We need George Washington today.

Why do we need Washington today? What was there in this man, what is there in the memory of him, which would and does supply a need in our lives one hundred and fifty years after he is gone?

Is it brilliance of mind and keenness of wit, that we need? Is it the splendor of military genius that we need? Perhaps we could make use of those things in our life today. Certainly, brilliance and genius of any kind are none too plentiful with us. But as a matter of fact, Washington was not a genius; he was not a brilliant man; certainly he was not a wit. And yet we need him.

We need Washington in our lives today, we need the inspiration of his memory, the ideal that is comprised in his whole nature, because of the large integrity, the equipoise and sound common sense of his character. We need the inspiration of moral balance which he gives us.

Seventy-five years ago, Edward Everett, in his famous address on "The Character of Washington," brought out his special characteristic of Washington: his common sense. Washington's character was likened by Everett to

a rounded circle; "to complain," he said, "of the character of Washington that it is destitute of brilliant qualities is to complain of a circle that it has no salient points and no sharp angles in its circumference."

It is the angles of genius that make it conspicuous. They stick out. They attract attention. They make talk. They are sharp and brilliant. They are sensational. But they break off. They may emit pyrotechnic fires that dazzle as they snap. But they do snap. Alexander the Great was a genius. Caesar was a genius. Napoleon was a genius. But they broke, they splintered, they snapped, and as they did so they destroyed, they scattered blood and havoc around them.

Washington was not a genius. His nature, his character, his personality, was not angular; it was, rather, a solid and rounded whole. But it turned and moved upward, in an ascending orbit, a wheel of progress that revolved with controlled, compelling, and steadying power, drawing others forward and upward as it revolved. We need that sort of power, steadying and controlled and balancing, in our lives today.

It is not only that there is in the America of the twentieth century, in this age of nervous tension, of speed and superficiality, a necessity for balance. That necessity is obvious; in some degree or measure the world has always suffered from it. What makes our need a special and an urgent one is the fact that we are in danger of having taken from us, burned out of our minds and rooted out of our hearts, those ideals which will correct our failings, make good our shortcomings, give us the one thing we must have if we are to endure and be happy; that is, moral balance. The name, the memory, the ideal of Washington gives us moral balance.

But the inspiration of moral balance which Washington's memory gives us is being taken from us. Never before in the history of man, not even when the world empire of Greece was crashing to the echo of smashed ideals, was there a time when so many men were so busy at the task of tearing down as today. A new kind of brain fever seems to have struck the mind of man. The temperature of the world is running high. The disease breaks out in lurid spottings of oratory, journalism, literature. Its symptom is a raucous cry of delirium which shouts in the ears of humanity, "Down with ideals, down with heroes and heroes' names! Into the mud with heroic memories and inspirations! There is no good. There never was. There is no greatness. There never was. There is no morality. There never was. Morality is expediency. The vaunted goodness of the vaunted great was selfishness, pettiness, vanity, egotism, veiled with scheming modesty. Down with it all. Down with everything!"

These are not mere rhetorical phrases. They are the echo of the voices of hundreds who today shout from the pages of our books and magazines and papers with



a devastating cry. And worse still, they not only shout, but they whisper, they speak in the modulated voice of polite utterance, they wheedle and cajole and coax, until the ear of the world is deafened to any other sound. The quiet voice of old time-tried ideals is lost under the voice of the modern iconoclast. And this modern iconoclast, who destroys not idols but ideals, finds in all the gallery of the great and good no figure so choice to decry, no name more inviting to whisper down, than that of Washington. The name, the honor, the integrity, the unselfish patriotism, the calm courage, all that makes the memory of Washington cherished and worth while to us, all these are attacked.

By innuendo, by insinuation, by the garbling of records, by the slant-eyed reading of facts, Washington today, and more and more as time goes on, is made the butt of biographer, of orator, of historian. It is not that the defamers of Washington tell us that he was not a genius, not a brilliant man. We know that. What they do tell us is that he was not a good man (the very words *good man* seem to infuriate them); that he was a petty schemer, a vain martinet, a hypocrite; even (as Woodward and Rupert Hughes have insinuated in their biographies) that he had a "smutty mind"; in short, that he was not decent.

As a result of all this "debunking" literature, Washington, as an everyday working ideal in American life, is being taken from us; and we shall be fools indeed if we let ourselves believe the suave and indifferent critics who reassure us that, after all, this defamatory literature has no real effect. It has a real effect. I know that it has. I see it time and again. I note it on every hand. I find it in the most unexpected places; from young men, sometimes, from youths who are solid and fine, I get a glance of commiserating tolerance when I speak of the ideals of Washington, a glance which says, "old stuff—the bunk—do you still believe all that?"

Again, the not indifferent, but the too blind of faith, dismiss this sort of thing with an ostrich-like assurance that it will pass, that it is nothing, that what the debunkers say, no matter what they say, cannot dim the lustre of Washington's name; that he is too great to be injured by deprecation or calumny; that his glory will endure regardless. Don't believe it. Mud sticks. Much has stuck already. Washington is being taken from us. All the more then do we need him, all the greater is our need of him as the danger grows greater of our losing him.

And if we lose him, what do we lose? Is it, then, to repeat the question, a figure of brilliance, is it the dazzlement of genius, that is taken out of our lives? Is it the loss of something startling, something electrifying, some blaze of conflagrating fire lighting our skies, that we suffer?

No. It is the simple, sound, rounded, balancing ideal of a man of moral uprightness and great practical common sense. It is the order and proportion of a clear, steady, honest, far-seeing mind. It is the ideal of a healthy, normal soul. It is the memory of a man who faced the problems of life with courage, care, insight, determina-

tion, judgment, a man who solved those problems wisely, nobly and unselfishly. These are the things that America suffers the threat of losing when she begins to let go of the name of Washington, when she listens to the cry of the detractor and shuts her ear to the quiet voice of one of the most inspiring ideals the world has ever seen.

Let the debunkers give up the ideal if they will. We dare not give it up. Let them keep on throwing mud at the sun until they themselves are blinded. We must go on walking in the light of that sun. Let them cry against the ideal with the sour cry of hatred and envy, the voice with which self-disillusionment has always uttered its frustration. We must answer that cry. Let the debunking go on; it will go on anyway. There seems no way of stopping it in itself. But there is a way of stopping it, and the danger of it, in ourselves. That way is, not to refuse to listen, but to listen and answer back, to answer back with the secure, confident voice of knowledge, the knowledge of what Washington really was, a man of integrity, a man who never uttered in all his life a false or insincere word.

All the debunkers put together, scrutinizing with obscene eyes every record of Washington that his own or other hands have left, not all of them put together have yet been able to convict him of the utterance of a single false, selfish, or insincere word. It is with this knowledge that we must arm ourselves to refute the detracting pens that busy themselves with the first great common ideal of our nation. And we must do this not in words alone, but in deeds emulating the honesty and integrity of Washington.

## Our Bill Had a Little Relapse

ELLA M. E. FLICK

THIS is the story of how Our Bill, proudly struggling up the High Road to Perfection, was overtaken by his adversary the devil and came away a bit worsted in the fight. Not, of course, to any great spiritual deterioration; his failure touched only the outer not the inner man, and everybody except his mother, who hates bloody noses and things like that, feels disposed to say the experience will do him good. In fact those there are who call his slip from grace a *felix culpa*, and prophesy it will leave him a better, wiser man.

Six-year-old Bill, born Joseph, alias Joseph Lawrence, has very emphatically requested that all future annals culled from the biography of his soul bear his name in its entirety. Like many another modern-day, reformed sinner this particular aspirant to heavenly glory, with a revivalistic enthusiasm not uncommon in one so shortly awakened to the spiritual needs of man, is over-willing to make public confession of his faults. It is not humility, exactly, that makes this heroic request, though perhaps one might call it such without stretching one's conscience to any dangerous expansion, but a certain bravado peculiar to Our Bill who firmly believes that, when he appears in AMERICA, "all the boys should know it is me."

The mid-year holidays were a bad time for Our Bill,

leaving behind them, as oftentimes happens with older wiser males, hectic memories and very definite physical and spiritual setbacks. A two-weeks absence from school and Sister Theodore, was rather an unnatural strain upon both his newly acquired vocabulary and his freshly grafted virtue. The lure of the world, the flesh and the devil, enticed him back to former favorite haunts and erstwhile uncivilized companions, among them certain "women" of his own age and disposition. Today he bears about him, stigmata of his chivalry, one blackened eye, three stitches in the back of his head, and a once pretty little pink ear that much resembles a ripe cauliflower awaiting plucking.

Were it only the marring of a physical beauty one might not feel so depressed. Bill's hurts go deeper than that. For the time being he is a chastened man suffering life's first bitter disillusionment about many things, especially a puzzling, ever widening gap between theory and practice. He is not quite sure whether a man is a hero or a martyr when he refuses to lick a "lady" who tries to lick him. And his father, having seen the "lady" after the skirmish, is not quite sure either; I mean, sure he didn't try.

However that may be, and we are told one should always proffer another the benefit of the doubt, suffering, which no one having seen him can deny he has experienced, has softened Bill's voice, and some of his ways, and put upon him a Christian meekness incompatible with Bill-on-Holiday. Some there are who, having lived through his first hectic week of release from school, and the spiritual and physical relapse accompanying it, looked upon Bill's suddenly forced inaction and confinement to his father's house with not unmixed sentiments, breathing pharisaically, "'tis all for the best." That, of course, is purely a matter of opinion.

All the world knows Bill's recent downfall came through a woman . . . as did his bruises. This is a repugnant confession for one of my sex to have to make, but then, like Bill, I am humble with a "humility" of much the same doubtful brand. Also I do want the history of this case to stand out clear and bold, shielding or excusing none. Personally, I feel that Our Bill came away from the encounter with a damaged physical crown, but several brilliant stars added to his heavenly top piece. Knowing what extraordinary useful feet, fists and teeth young Bill possesses, and how dexterously he can use them, chivalry or no chivalry, conversion or no conversion, I am wondering, as no doubt all the little boy angels in heaven are wondering too, why the party of the first part was not carried to a hospital. Not being a theologian, I, in my dense ignorance of holy things, might even call her escape a miracle of the first class.

As I did not see the battle or the battlers in action I must depend on hearsay for intimate details. Apparently there were plenty to witness the friendly argument and keep the records straight. Many seem to think it was not all Bill's fault. Some say the "lady" was nearly twice his age, size and strength, which, in the ethics of the countryside, makes it quite all right that he resist her

appropriately. And all testify she provoked him past endurance.

So far as I can untangle the tale it was one of those occasions where everybody was obeying his or her conscience, only unfortunately modern-day up-to-date consciences are of so wide a range and status that they are difficult things to follow when they trail one down intricate paths. Our Bill bent upon wholly innocent exploits was climbing into a window where he had no right to be, but neither was it a place any sensible conscience would complain about. Bill of course is liable to be mistaken about this. Had his conscience been working, which on account of the holiday perhaps it wasn't, things might have been very different. He would not have needed any curly-haired angel-faced neighbor child, several years his senior, sent armed with authority to fetch him home. He would not have resisted her efforts to pull him out. My sympathies, however, are most emphatically with Bill. Those we know acknowledge it is not the most dignified thing in the world to be pulled out of a window by the seat of your pants when you have just about succeeded in getting yourself in. Also men of Our Bill's type loathe being taken home by force!

As I have above stated, I really do not know all the facts in this little drama. I might also protest that I am endeavoring to be absolutely impartial to the participants in the fray. What exactly happened nobody seems to be quite certain about. This much, nevertheless, is history duly sworn to and all that. On the journey home Bill somehow fell and knocked his ear; and he slipped and bumped his eye; and he tripped and cut his head, hurting it so badly that he had to go to have it sewed up. At no time has he been so ungallant as to hint or suggest that the "lady" struck him. Nor has he once admitted that he himself was so unchivalrous as to strike her in return. He arrived home entirely alone, unescorted by girlish hand, or even trailed by maiden surveillance. Bloody but unbowed, he admitted she had left him "a long way back." But although Bill himself confesses that it was without one *retro me*, *Satana*, without one syllable of prayer, the temptress took to her heels and vanished, some scruple keeps me from attributing the "miracle" entirely to heavenly intervention.

Whatever the happy interruption that settled and ended the dispute, spiritual or earthly, miraculous or fistic, the parties most intimately concerned do not care to talk about it. The father of Bill, for more than chivalrous reasons, refrains from too prolonged questioning of the father of the fair playmate of his son. Moreover the mother of Bill despite his reiterated affirmation that he fell, believes with intuitive knowledge of her sex, that the female in the case, despite the frailties of nature, was quite evidently able to take care of herself.

At the present reckoning Our Bill divides his world into three classes of women: Sister Theodore, a fellow's own mother, and little self-righteous girls with golden curls who always obey orders. All three, alas, have proved themselves complex riddles and enigmas in this recent episode of the holiday skirmish. Sister Theodore, despite



her sympathetic interest in his battered appearance had many surprising things to say upon the subject. His mother, not always seeing eye to eye with a man, skeptically remarked that she had hoped he had given up fighting on the street. As to little Mary goldie locks, always sent by mothers to fetch boys home, she had better look out! Some day a fellow might possibly forget himself and perhaps hit her!

Fortunately for Bill the hurts in his head as the hurts in his heart and various other tender parts of his anatomy

were of short duration, fleet as his memory or his good resolutions. If he learned no other lessons than not to meddle with women, and never under any circumstances to argue with them under stress, they were lessons cheaply bought. Alas, there is a certain aftermath of pain oftentimes following life's strenuous teachings, bitter as the blow itself. And Our Bill, no exception to older, wiser pupils in the school of life who major in the study of the gentler sex, has discovered that he has a great deal yet to learn.

## The Italian Catholic

JOSEPH G. LAGNESE

**P**UBLIC opinion, abetted by deceptive appearances, implies that the Italian immigrant is not truly a Catholic. But just the other day I returned to a small town, typically Italian, and ran across an instance, familiar to the student of Italian psychology, corroborating the assertion that at heart the Italian is predominantly Catholic.

Approximately twenty-five years ago a family of the neighborhood turned "evangelist" because of some petty trifles. A month or so ago the aged mother fell sick. Her first query was for a priest, who went and administered the Sacraments to her.

Here is one of the many cases where the Italian is shown in his true colors; where it is proven that in spite of his non-attendance at church, laxity in religious observances and grumbings about the support of his pastor, he has the Catholic Faith deeply rooted in him. Although he may by no means be a model Catholic, at heart he can not fall away from the religion of his ancestors.

A friend of mine once cited to me what he considered a strange condition, never for a moment understanding the complexity of the Italian's character and his paradoxical nature in the matter of religion, which often lead to misunderstanding. "There's Angelo, my barber," he said, "who claims to be a Catholic and yet never goes to Mass unless it be a special holyday, such as Christmas, Palm Sunday or Easter. Furthermore he claims to have a cousin who is a Monsignor in Italy."

I smiled, for I knew Angelo's type well and could see the causes behind his laxness.

"Let me first sketch Angelo's probable background for you," I suggested. "He comes from a small town in one of the more backward districts of the interior. He grew up in an environment—as they all do—where religion is second nature to him. At an early age he was apprenticed to a barber of the place and soon learned the trade. At the same time, his learning of the trade put an end to his schooling.

"After a time he heard of the wealth of America and decided to emigrate there. He came to relatives or friends in Pittsburgh where, after a time and after hard work, he began a barbering business of his own. In his barber shop he came into contact with varying classes of people who surpassed him in the matter of education and intelli-

gence, but, mayhap, not so much in practical experience. He went ahead with his business, yet he did not advance mentally."

"What has that to do with his religion?" interrupted my friend.

"An explanation of his type," I answered. "Now," I returned to Angelo, "that you have a general idea of the kind of man he really is, judge for yourself whether he could listen to discussions either condemning or casting doubts on the fundamental truths of his religion, which he had taken for granted, and not be affected by them. Since he could not answer those who criticized his Faith, doubts began to arise in his mind. Though it never struck him to give up his religion—he was so enmeshed by it because of old ties—he did become lax in his practice of it. You can say that he is a victim of his position."

The above example gives an insight and understanding of one class of Italian Catholics. There are classes who are influenced by other causes and other weaknesses. Take the case of Pietro, for instance, who puzzled his better Catholic neighbors by his non-attendance at Mass or services on Sundays. Still, if anyone talked with Pietro he would tell them that he was a Catholic of the first denomination. He would boast and would be proud of his Faith.

The Pietros have given in to the weakness of their nature; they have relaxed in their religious observances.

In Italy they were practically forced to attend church Sunday in and Sunday out. Not only was it one of the few things that was to be done, but if they did not go they would be censured by the whole neighborhood. Here the situation is different. There are neighbors of theirs who never go to any church, and not a word is said to them. The Pietros see this and give in to their long-harbored inclination to play "hooky" from Mass. When no one censures them the first time, they take heart and make it a practice. They are just like youngsters for the first time tasting of a forbidden fruit and gorging themselves with it.

With time they excuse their non-attendance at church functions to themselves and others with the fact that they support their church, send their children to Sunday school, and have their wives go to Mass. This makes them Catholics; have they not the right as head of the

family to bask in the new-found freedom; and they give no thought to the fact that to be really Catholics they are obliged to attend Mass. Thus it is that a faulty religious education and an inability to grasp fundamental duties prove to be the special stumbling blocks for them.

The Pietros could be eradicated in one way. If, instead of having the less educated classes of Southern European countries go to Mass with only a superficial explanation to them of the obligation involved, the duty in it would be hammered and hammered into their heads, then they would not be so prone to drift away from it when it became a matter of personal choice. Emigration causes the need of the hammering.

There is a third class, which brings into play still another factor that works havoc with the Italian's Catholicism in America. There are the Giovannis, who fall victims to the adulation that follows feet-of-clay idols.

These simple-minded, good-natured people are used to regarding the priest with the utmost respect and courtesy over there; and they notice that the professional men, government officials and those of the nobler classes regard them in the same way. The black-cassocked figure with the three-cornered hat has an aura flung around him. Here things are different. The priest is often held no more than a man unless performing some of his religious functions, a situation that impresses Giovanni not a little.

Unable to understand that the conglomeration of faiths and the predominant Protestantism of America brings about the change in the priest's position, Giovanni is surprised. When he sees the priest well dressed and driving around in his car, he decides that over here the minister of God is different from the one over there. "Not as good," is his conclusion. In this respect you will often hear him condemn the priest who changes his diocese in Italy for one over here. Of course, the outcome of it all is that Giovanni has lost his reverence and respect for his pastor, attitudes whose basis he had never really grasped.

In Italy every church is supported either by rents or State aid without dependence on its constituents, a factor that does not exist to any extent even in the Northern countries of Europe. Here the constituents wholly support their individual parishes, and Giovanni is ushered into still newer ways. He hears his pastor's plea for money and gives the first time, somewhat puzzled. When the demand is kept up, he is angered and concludes that the clergy over here care only for money; especially so, when to the church need is added that of schools, missions, orphanages, poor, etc. The Giovannis, not understanding ways here, slowly either drift away completely from the church or become Catholics only in name.

In contrast with these classes of poor Italian Catholics we have the extremists. First, there is the very small minority who embrace Protestantism of their own volition and stick to it,—mostly sons of members of the described classes. The inadequate Catholic training of their elders makes the sons easy prey of the atheistic and radical ideas of the times, the changing moral forces, and the rest. Then there is the dull peasant type in whom religion is too deeply ingrained to be affected by any force

whatsoever. Between these two classes there are those who are able to adjust themselves to changed conditions and environment here, and make just as good Catholics as those of any other race.

The peasant group, dull, stodgy yet fundamentally sound, deserves some criticism as well as praise. These are old men and women who attempt to transplant their native customs here. They go to Mass every Sunday and often daily; they respect the priest here as much as they did in Italy; and they support the church as best they can. But they possess an extremely poor and hazy knowledge of religious truths, a knowledge that is unfitted for a country like America where the church has more or less to be militant. Ask any of them something about church regulations and their need, or ask them to explain the tenets of Faith and why they believe certain things, and they can only answer with half-truthful, half-primitive mutterings of old village lore. It is a class which provokes the inimical criticism that the Church is behind the times.

Although it is unfortunate that the Italian people, unlike the German, Irish and others, have not undergone late religious persecutions which would have made them value the Faith more, it is unfair to say that they are not truly Catholics. The whole issue is that they have nothing with which to neutralize the effects of a change of environment and to enable them to adjust themselves to the less favorable religious conditions over here. If they had had persecutions, they would not only have been better equipped to meet situations here but would also have been more able to accept religion under any circumstances.

Coreligionists of other nationalities should keep these facts in mind before condemning the Italian too sweepingly or harshly. If, instead of criticism, they would take him in hand, they would find him as a child. The Italian's passionate nobleness of soul would be brought out; as he understood things, conditions would be bettered; and there would be an advancement of the Faith along the lines of unity and consolidated strength.

## AWAKENING

Then I awoke  
By this small lake,  
When the first white buds of morning broke  
And scattered through the skies.

The secret pine  
Bent, whispering;  
And crowded to the water line,  
And could not reach to drink.

Oh, then I thought;  
"Has all this waited  
Until some fate in whimsy brought  
Me here to watch and wonder?"

No, it was I  
Who waited long,  
Until some voice awoke to cry  
Within my heart, for beauty.

NORBERT ENGELS.



# The Political Situation in Spain

DR. F. LARCEGUI

**S**PAIN is undoubtedly passing through a delicate period, not so much as a consequence of the six years of dictatorship exercised by General Primo de Rivera, but on account of the revival of those political disturbances that made necessary and timely the dictatorship.

December's disturbances were but instances of the rebellious spirit pervading the systematic opposition to order that prevails in certain political factions of all Latin countries. This spirit had its apogee in Spain, with disastrous results for the nation, during the half-century before the Restoration of 1874; and now, as then, the revolutionary excitement does not affect the people at large. It would seem to have an intellectualist trend, borrowed from some personalities who are more politicians than anything else.

To be republican in Spain is to uphold revolution. Under the republican flag are united all those who are seeking the revolution for what it promises of subversion. There are combined against the monarchy such heterogeneous elements as the following: anarchists and Communists, who come mainly from the labor associations of Barcelona; socialists, who are particularly strong amid working masses of Madrid, Bilbao and Asturias; republicans properly so called, who are devoid of any strength by themselves, excepting perhaps in Valencia and Coruña; and a conglomeration of individuals found in all places of Spain and among Spaniards living in the American Republics, who believe that a change of rule in Spain would be something like discovering the philosopher's stone, sought with no less perseverance and naivete by the ancient alchemists.

Some of the recent accessions to the republican camp, as Alcalá Zamora and Miguel Maura, have not added any prestige to the movement. Nor have they cleansed Spanish republicanism of its typical character, quite different from the republican ideals maintained in other countries, since it has manifested itself as a real *nihilism*, opposed not only to Catholicism, but to all established rule. Should it ever overturn the monarchical regime, it would immediately bring as a sequel ferocious struggles making the Spanish republic as ephemeral as the power of Krensky in Russia, and bringing about something like, or worse than, the *commune* of Paris.

The republicans are not a majority in Spain. They are not even strong enough to endanger the monarchy seriously. This was shown by the outcome of the recent upheaval, when they were supported by a few disloyal military elements, among them the aviation ace whose qualifications in other fields have not shone so brilliantly as in his peculiar sphere of action.

The basis of republican propaganda in Spain has always been negative. No other principles are affirmed than those that might be deduced from what is denied. And when the republican form of government is demanded more seriously, the manner of saying it recalls to mind

what Taine stated in "Origins of Contemporary France," in the following words: "A people when consulted might explain what form of government would be liked, but not which one is needed."

The trial given to the republican government in Spain in 1873 could not have been more unfortunate. In a year, every shade of misrule was experimented with, but none of four different kinds of executive government could keep in power. A Liberal, Cristino Martos, was prompted to say in full Chamber that "the forms of tyranny started the very day that the monarchy ended." The disorder was of such a nature that Salmerón, Chief Executive, requested from foreign Powers the capture of units of the navy that had rebelled, and this was accomplished by British and German warships. The first Spanish Republic was neither one nor the other system of government: it was enthroned anarchy staining the history of Spain.

Monarchy is on the reverse of the medal. With more reason than was said by Charles Maurras when referring to France, it may be stated that the monarchy has made of Spain what it is. Perusal of history is sufficient to arrive at this obvious conclusion.

But a serious mistake would be made by any one who thought that the Spanish monarchists are so, only by tradition, although tradition cannot be entirely discarded when viewing nations of such an old and glorious origin as Spain. An intelligent observer, Ganiwet, said in his "Letters from Finland," that Spain is the most aristocratic nation in Europe. He referred not so much to heraldry or noble birth as to moral and social conditions. This aristocratic spirit is a product of the elite of all classes, and brings stability to the system.

During the dictatorship, Blasco Ibáñez published a calumnious pamphlet against the King, which brought an astonishing reaction from the moral, cultured and representative elements throughout the country: the aristocracy, the clergy, zealous Catholics, the army, the financial world and the large industrial enterprises; and among the people, the agrarian syndicates, developed through all of Spain and totally faithful to the Catholic religion.

Monarchy in Spain means order, and it guides and stimulates national progress. At present, industry is fully developed; notwithstanding the unjustified fall in the price of the peseta, the gold reserves are amply sufficient to guarantee the amount of notes in circulation; there is practically no unemployment; and the betterment of the standard of living is so apparent, that an Englishman, Charles L. Freeston, after motoring through the whole country, published a book, "The Roads of Spain," in which, praising the excellent roadways, he calls Spain "the paradise of tourists." He commended, also, the hotels, the culture and politeness of the people, the police, and adds: "In no other country had I found so little in the way of irksome restrictions."

The monarchy has very old roots. Don Alfonso XIII has personal qualities making him an exceptional monarch. The one-time Chancellor of Chile, Dr. Conrado Ríos Gallardo, said once when leaving Spain: "The knowledge that the King of Spain has regarding the questions of America is such that even I could not possess had I not occupied the Ministry of Foreign Affairs."

Francisco Bergamín, after sitting in a session of the Council of Ministers at the Royal Palace a short time after his appointment, told one of the physicians of the King: "I have been surprised by the complete knowledge that the King has regarding all public matters." When the King learned of this statement, he said: "There is nothing to cause surprise. Bergamín was assisting at his first session, while I myself have never missed one in twenty-five years."

The monarchy will probably not be overturned in Spain, although at times monarchists may be quiet and the republicans appear many because they speak louder.

Through heated debates in Parliament when the Chambers meet in the near future, the monarchy will stay as solid as ever, for the good of Spain. With good reason did the statesman, Sánovas del Castillo, remark on the occasion of the Restoration of the monarchy in the person of the father of the present ruler: "I am coming to continue the history of Spain." If, on an unfortunate day, the revolution wins, the republicans of today, less distinguished and less united than the republicans of 1873, might truly say: "We are coming to interrupt again the life and the history of the country."

After the few years of dictatorship, which in general were beneficial for the country, it is now necessary to reorganize the normal political life. This is being done sincerely and skilfully by the President of the Council of Ministers, General Berenguer. The Latin temperament may put some obstacles in the way; but if at any moment, as on other occasions, things appear to turn out in a manner that shows a solution to be very difficult or no solution at all, we can trust the intelligence and political ability of Don Alfonso XIII to measure up to the task of avoiding the dangers.

#### BLESSED JOHN KEMBLE

There was a priest named John, sir,  
And a fine good priest was he.  
When England was under the Stuarts, sir,  
He was hung from a gibbet-tree.

He lit his pipe that morning, sir,  
A calm, cool man was he.  
He lit his pipe and he smoked it  
As he rode to the gibbet-tree.

They strung him up right smart, sir,  
He died where all could see.  
And strange were the faces, and white, sir,  
That surged round the gibbet-tree.

And I'll wager that many a man went home  
And knew in his heart that he  
Could have loved the man who had smoked, sir,  
On his way to the gibbet-tree.

HAYDEN M. VACHON, S.J.

## Book of Etiquette or Bible

RICHARD T. GAUL, S. J.

"NO man or woman can afford to be without this book. It should be in every home." These words caught my eye as I scanned the pages of a popular magazine and I asked myself: "What book can this be that is so necessary?" Rapidly I recalled the most valuable books with which I was acquainted, asking myself could it be this one or that one. Was it the dictionary? Perhaps an encyclopedia? Was it a single volume containing all Shakespeare's works? These had their merits, but not one of them could be called a real necessity in the home. At last I was convinced I had it. Only the Holy Bible could be meant. Then I looked. It was an advertisement for a book of etiquette.

"It should be in every home." Such words might well be said of the Bible, an inspired guide in faith and morals, but here they cried sale for a treatise on good manners. But good manners and morals should not be separated, I said to myself. The moral man is the best-mannered man for he observes proper etiquette towards his God. The well-mannered man is the most—Shades of the Scribes and Pharisees!! What was I saying?

The train of thought once started would not be stopped. Morality and manners? I began to wonder whether my Bible, while inculcating morals, might not have something to say about manners. To find out, I did not have direct recourse to the Scriptures but first consulted the writings of the early Fathers. I felt that they would surely touch on this question in their thorough exposition of the sacred writings. They did not disappoint me.

In the "Paedagogus" (or "Instructor"), of St. Clement of Alexandria, I read: "The commandments issued with respect to natural life are published to the multitude; but those that are suited for living well, and from which eternal life springs, we have to consider, as in a sketch, as we read them out of the Scriptures." This is his introduction to Books Two and Three which contain more than twenty chapters treating of good manners as illustrated in the Scriptures. Some of the subjects he considers are: eating, drinking, proper conduct at banquets, clothes, shoes, care of the hair, painting the face, walking, going to church, earrings, finger rings, love, and the kiss of charity. A remarkable thing about his book is that it does not end with an instruction to follow these precepts and be socially at ease, but ends with a prayer to Christ, our Instructor, that we may obey these precepts and so perfect the likeness in our souls of the one true God.

A few of his rules of etiquette and their authority from Scripture will make interesting reading. Speaking of the clothes we should wear, he says: "The proper dress of the temperate man is what is plain, becoming and clean." He disapproves of clothing that is highly colored and spotted, "like the scales of the snake." As to women's dress he says; "Let the women wear a plain and becoming dress, but softer than what is suitable for a man, yet not immodest or entirely gone in luxury. And let the garments be suited to the age, person, figure, nature, pursuits. For St. Paul most beautifully counsels us 'to put



on Jesus Christ and make no provisions for the desires of the flesh (Rom. xiii, 14)." Here are echoes of the Holy Father's recent remarks on "Modesty in Dress." I know not what Clement would say of the fashions of our times but the modesty he prescribes is most timely.

Unlike books of etiquette, which are often very obscure and unintelligible in their directions, St. Clement is quite clear and unmistakable. He discusses table manners at some length. We cull the following paragraph: "We must abstain from excess and keep our hands and chin free from stains; preserving the grace of the countenance undisturbed and committing no indecorum in the act of swallowing. We must guard against speaking anything while eating for the voice becomes disagreeable and inarticulate when it is confined by full jaws. Nor is it suitable to eat and drink simultaneously. For it is the very extreme of intemperance to confound the times whose uses are discordant. For 'whether you eat or drink, do all to the glory of God' (I Cor. x, 31)."

He devotes a whole chapter to drinking, and his many rules are admirable. The remarks he makes on drinking wine would give chills to our prohibitionists. He quotes Ecclesiasticus (xxxi, 35-36-37): "Wine was created from the beginning to make men joyful and not to make them drunk. Wine drunken in moderation is the joy of the soul and heart. Sober drinking is health to soul and body." But he bids us to be discreet in the use of wine and says that "it is best to mix the wine with water—and not to have recourse to it as to water." He condemns the abuse of a good creature and not the creature itself. Sound reason and good sense are evident in all his remarks.

Shakespeare in the "Merchant of Venice" makes Shylock say of the Jews: "Sufferance is the badge of all our tribe." Of the saint it could be said "Common sense is the badge of all their tribe." St. Clement in discussing such familiar things as coughing, sneezing, hiccups, and even smiles, shows his good sense; "Whatever things are natural to men we must not eradicate from them, but rather impose on them limits and suitable times. A man is not to laugh at all times just because he is a laughing animal." He defines a smile as "the seemingly relaxation of the countenance in an harmonious manner." In the case of women, he says, "a discordant relaxation of the countenance is called a giggle, in men it is a guffaw. This is insulting laughter." "'A fool raises his voice in laughter,' says the Scripture, but a clever man smiles almost imperceptibly."

Had I not set out to find what Holy Scripture had to say about manners? Was I any further in my quest? I had gone to further than Clement's "Instructor." There was no need. This was his title: "A sketch—for living well—out of the Scriptures." The Bible was his text book of etiquette. He was merely expounding it. Many since the days of Clement have neither owned nor read a book of etiquette. They have read their Bibles well. They have become distinguished for social grace, but far more distinguished as "God's Ladies and God's Gentlemen."

It pays to advertise. But for this advertisement I might have lost that treasure of etiquette, my Bible. It is a wonderful book. "It should be in every home."

## Sociology

### Philanthropy's Blind Eye

JOHN LAFARGE, S. J.

RECENTLY when Mr. Alexander Legge, Chairman of the Federal Farm Board, expressed wonder—I forget when and where—that philanthropic agencies in this country had not paid more attention to rural districts, I recalled one of my frequent meetings with a certain country physician. After his third-hand Cadillac had been twice pried out of the yellow clay in one afternoon—once with a fish-net pole and once with a team of oxen—the Doctor emerged from under, hopelessly begrimed, but happy. "Fixed at last," he announced. "I have the carburetor attached with adhesive tape."

"Why not get a new car some time, for a change," I inquired.

"Hopeless," replied the physician. "I am too soft-hearted to collect my bills. If there were not a few persons who pay anyway, I'd go broke. And there are too many people calling on me for me to settle down and get my affairs in order. When I am gone, who will look after the sick? You know it is increasingly hard to find country doctors."

He was right. At least this was the conclusion reached by Lewis Mayer and Leonard V. Harrison, of the General Education Board, in the study they made a few years ago on the "Distribution of Physicians in the United States." It places less than 1,000 inhabitants, the proportion of the population to the physician had increased from 997 in 1906 to 1,238 in 1923. An analysis of health facilities in Ross County, Ohio, by C. E. Lively and P. G. Beck, showed that sixty per cent of the total cost of physicians' service for 200 families visited, was defrayed by twenty families.

There are many ways in which this particular problem of a physician's services might be solved: by community cooperation; or by providing special rural-service scholarships for medical students, as has been suggested by the Catholic Rural Life Conference. But, like a host of other similar matters, it calls for the aid of philanthropy. Even a purely cooperative scheme needs the aid of philanthropy to get it popularized.

In eight years we are said to have spent, in the United States, \$17,000,000,000 on philanthropy. Yet how many of the great philanthropic agencies have any settled policy, or real appreciation of problems, when the needs of the country districts are concerned? How much money is actually spent by them on rural service? When facilities for research are available, how much care is given to studying the types of services actually most needed for rural districts? How many of them have given thought to the problems of rural-welfare organizations? How far, for instance, are city community chests, or social and charity organizations in the urban centers expanded so as to take in the rural districts?

Says Leroy A. Randell, of the New York School of Social Work (in B. Y. Landis' "Handbook of Rural Social Resources," pp. 52 sq.):

These experts with their schools, their literature, and their scientific methods, constitute a constantly growing professional resource which rural people ought to be able to use to advantage. How much of this method or technique rural people can profitably make use of in their own communities is a question which ought to be faced frankly and answered honestly. . . .

Probably a list of the country secretaries or executives of the Y. M. C. A., the Y. W. C. A., the Red Cross, the National Tuberculosis Association, and the Boy Scouts would represent a large part of the social workers established in local rural districts by national agencies.

Why specially in the country? Because aid is needed in the country for practically all the major human needs that one finds in the city. There are the sick and poor to look after in institutions or by pensions and placement bureaus. The problem of delinquent youth is not confined to city alleys. The romance of the high-powered eluder of prohibition enforcement appeals to the imagination of the country boy; and gangs can grow up around the village garage as readily as back of the gas-house.

Recreation, like everything else on the farm except weeds, refuses to take care of itself. In many localities it is a major social problem, particularly with the present-day substitution of excitement for genuine recreation. Even though there is "a paucity of data showing the importance of the dependent and anti-social classes in rural districts, numerically, economically or socially" (Hoffer, "Introduction to Rural Sociology," p. 144), the importance is there, and is bound up with questions of healthful recreation.

Why, then, are our philanthropic agencies apt to have a blind eye towards the country? Probably from sheer lack of insight and information. The majority of our philanthropists and those administering our philanthropies are city born and reared, or if they are of country origin have so outgrown their original habitat as to forget that the problems of their youth are still living realities for millions of their fellow-citizens. Rural distress is not massed and conspicuous as that of the cities. We see no bread lines, no apple-sellers on the corners, no beggars in public conveyances, or appeals for charity at the house door. The conditions demanding relief are scattered and inconspicuous save in such rare instances as those brought on recently in our Southwest. Those persons who do gigantic work for the improvement of rural sections are little known save in their immediate field of operation. How few, for instance, in this country outside of specialists in such lines know of the work of a man like Seaman Knapp, through whose organizing ability tens of thousands of rural homes were lifted from dire poverty and put on the road to prosperity!

Successes in overcoming evil conditions in one or the other rural locality often make people forgetful of the great number of places where such movements have not penetrated at all; that among the 3,000 counties in the United States there are no small number without hospitals; without adequate health service; without any nurses; without any provision for tuberculosis, the aged, or infirm; even without a resident physician; without any charitable organization; without any community or recreational service; without any libraries or books, or the possibility of obtaining the same; many even without any schools.

Even the casual item that, according to an investigation made in 1926 of 40,000 farm homes, only forty-seven per cent of American farm women have running water in their houses, throws light on the situation.

A false impression at times is given out that the American farmer is getting the best of everything; an impression created largely by politicians. It is true that there are some rural districts of considerable political influence and no small degree of wealth, but they are the exceptions, but not the rule. There is a certain special type of farmer, certain large-scale wheat farmers who obtain a considerable amount of publicity for their demands and there can be at least an appearance of considerable prosperity. But even the neighborhoods where such individuals flourish contain plenty of poorer agriculturists who by no means profit by the welfare of their better known brethren; and there are the multitudes who attract no attention but live and die in their countryside practically unnoticed.

Such aid presents certain difficulties in the country which are not found in the city. Distress, in the first place, is not noticed, partly because of the remoteness of habitations from one another and from centers. House-to-house visitation presents an entirely different problem and is consequently much less apt to be done efficiently. On the other hand, the rural dwellers are far more hampered in their approach to welfare agencies. These, as a rule, are scattered in the large cities where even the poorest individual can visit them by turning the corner. Even if they are local there is the difficulty of leaving work, traveling over roads that are often impassable just when aid is most needed, and so on. In rural districts local political groups obtain more easily than in the cities a grip on the actual administration of public welfare agencies, as has been seen in the case of the local administration of the Federal farm loans. Rural dwellers, too, resent any patronizing attitude on the part of nearby urban agencies. On the other hand, distress or need is concealed under a certain uniformity of appearance.

Yet our philanthropies, if they will succeed in finding ways and means to extend their activities to the rural districts, will find proportionately for the number of people helped a greater fruitfulness than they will in the cities. If aid is given to the rural dweller, one is aiding not merely the individual but the community. Every sick countryside healed is a community healed. The stability of rural life in itself adds an element of stability to whatever is done for the benefit of rural life. Where rural life lacks stability philanthropy, rightly administered, can often provide a remedy.

It is a curious thing, for instance, how little attention American philanthropy has paid to the question of developing farm ownership. Yet the matter of farm ownership is at the heart of the rural problem. Around it turn questions of religion, morals, economics, education, local self-government, and pretty nearly all that affects the rural dweller, in so far as he locally determines his own affairs. Tenantry, with its essential social instability and lack of responsible citizenship is perhaps the most dis-



couraging single obstacle to all forms of rural philanthropy. There is no group harder to assist than a group of scattered, habitual tenants. Yet at the present time how little really constructive movement for eradicating the tenantry evil is there in the United States! A little intelligent planning could work wonders by assisting the growth of small-sized suburban farming in the neighborhood of our large Eastern cities. The tendency toward such growth is already there; but no agency has undertaken, at least to any notable extent, to direct it and exploit its possibilities for good.

While Mr. Legge has met with very doubtful fortune in his attempts to solve the insoluble and to unscrew the inscrutable of our national marketing situation, only the short-sighted will deny his keen concern for rural welfare and the appositeness of his particular suggestion just discussed.

## Education

### Health Programs

FREDERICK J. TOOMEY, J.C.D.

IT is a commonplace of Catholic teaching that the primary right to the education of children rests with the parents. This right has been upheld by the courts of our country, and it is within the parents' power to delegate it. Schools, whether they may be maintained by the State, by private individuals, or by groups within the State, exist because of such delegation, and stand necessarily *in loco parentis* in all their functions.

The advisability of schools is seldom questioned, yet, because the welfare of the community demands the safeguarding of the rights of the child as well as those of the parents, the State, through its delegated powers, has seen fit to make compulsory the sending of children to school for at least a minimum period. In such schools it is a moral, if not a legal obligation, to provide a curriculum which will afford the maximum opportunity for the development of the child. This is one of the reasons why health instruction should have a definite place in the grade syllabus.

Man is both body and soul, and while the spiritual is the more important, the importance of physical well-being is becoming increasingly recognized. Physical health education may be overdone, but it cannot be ignored or dismissed as trifling. Health is perhaps our most important asset, and the future of both Church and State depends, in large measure, upon its adequate fostering. We may not agree entirely with President Hoover's order in classifying childhood's needs, but we can heartily approve of the fact that health must occupy a prominent position.

First of all, their health must be looked after—this civilization would decay in a generation of physical weaklings; then comes their environment, their schooling, their discipline, their morals.

The public-school system has recognized the need of health education, and governmental agencies have been set up to care for it. Up to the present time, however, no nation-wide program of child health has been adopted in our parish schools. This must be done if we are to meet

the demand of the times, and maintain the high standard which the Church sets for her educational institutions.

The writer has been keenly interested in such a program. For the past three years and more, he has been devoting a goodly part of his energies to the development of a plan which should be adequate for this purpose. In other words, he has drawn up, after conferences with recognized experts, an outline for a Catholic child-health service, whose adoption by our parish and private schools is perfectly feasible.

Fortunately for the beginning of such a plan we are not compelled to work in an untried field. Organizations such as the American Child Health Foundation have been functioning efficiently for some time past; State, Federal, and municipal bureaus exist, and, with practically unlimited resources at their command, have been able to do a vast amount of research, the results of which are available to all interested persons. Naturally, not all of this material is exactly suited to our needs; hence an agency of our own is required which shall serve as a clearing-house for information, wherein the finding of research bodies can be studied, carefully analyzed, collated, and, if necessary, revised to suit the requirements of our schools.

An association, such as is here proposed, would have the privilege of cooperating with recognized existing health agencies, such as the Red Cross, the Parent-Teachers' League, National Tuberculosis Association, etc., enabling Catholics in the first place, to keep in touch with the progress of these national movements, and then to secure an opportunity for the presenting of the Catholic viewpoint, in cases where that viewpoint should have the right of expression. Without in any way criticizing the agencies already at work, it is obvious that the opinion of a body embracing more than one-fifth of the population ought to have a national channel through which it can be heard. There are groups, far smaller in numbers and considerably less important to the country's welfare, which do manage always to make their side known—a side which on many occasions has been definitely antagonistic to the Church's teachings.

It would be the purpose of this organization to make use of such health facilities as are already installed in Catholic schools. In a few cities, a favorable situation exists whereby the public-health authorities visit the parish as well as the public schools, examine the children for defects of sight and hearing, for signs of malnutrition, disease, or other conditions needing immediate correction. Such agencies would be gladly welcomed in the proposed health program. In other places, Catholic physicians, dentists, and nurses have given their services to the Church authorities, and through a purely voluntary system, are already accomplishing great good in our schools. It would be the effort of a national Catholic child-health association to encourage such cooperation and to extend its scope, by endeavoring to obtain for all our schools the service of experts in the various lines of health activity.

The need for such an agency is manifest. Among the earliest efforts which the writer made was a survey of certain dioceses. This revealed an astounding condition.

In some places it was discovered that a vast majority

of the parish-school children were seriously undernourished, an easy prey to tuberculosis, rickets, and other diseases. It was found that thousands of these little ones go to school without any breakfast, or with only a crust of bread and a cup of coffee—certainly an insufficient diet for developing mind and body. Nor was malnutrition confined to poverty-stricken sections, for many a child from homes amply able to furnish the proper sort of food, showed signs of undernourishment, due either to the ignorance of parents on this score, or because of a mistaken notion of acceding to the child's whims in the matter of its eating.

The aim of the proposed foundation is to supply a practical working agency, efficient yet inexpensive, furnishing trained conscientious workers who may give a free trial to the expansion of the health program in our parish schools. So little has been attempted thus far, that it would be necessary to begin at the beginning, but we are morally obliged to make the start in order to provide for a crying need, which no longer can be ignored. We may be compelled to do so by State legislation, if we do not undertake it voluntarily. The future of the Catholic Church in America rests upon the coming generation. Shall we be a strong or a weak army of Christian soldiers?

The details of a program which would meet the requirements of any particular diocese could readily be worked out in cooperation with the diocesan authorities through a central office such as is here contemplated. Obviously these programs would be of a varied nature—a plan which would be excellent in such centers as Boston, New York or Philadelphia would be unworkable in Texas, Kansas, or Arizona. The main thing is to make a start, to arouse among our people, and especially among the clergy and Religious, in whose hands lies the major portion of our education system, a realization of the need. Then we should enlist the support and cooperation of every agency, national, diocesan or local, which can lend its aid. Fortunately we have charitable, welfare and social organizations in almost all parts of the country. With them an excellent beginning could be made, and once it has been made, it should be followed up until the whole field is covered. It is an effect worthy of our best thought and action. In it lie the greatest possibilities for the future of the Church in the United States.

### ARBUTUS

We talked late into the night of books, the making  
And marketing of them. The boy was bitter.

"I tell you no, I'm through, and I'm no quitter.  
I'm through with hawking door to door, with taking  
My heart's blood 'round to publishers, and quaking  
For fear they'll turn me down."

One, quiet sitter,  
Silent till then, spoke up. "But it were fitter,  
To be like these—" his lean old hand was shaking,  
Fingering softly the wild arbutus spray  
I'd found that morning in the woods. "They're sweet  
And that pale delicate flush! But they have grown  
Lovely among dead leaves,—kept themselves gay  
Though they've been trampled on by some rude feet—  
Content to grow till they were found and known."

CHARLES PHILLIPS.

### With Scrip and Staff

**M**OST people, says the new editor of the *Sower*, the British Catholic journal of education, "dearly love a straight fight with no complicating refinements." Hence in this country, as in England, there has been much interest in the contention as to whether the catechism, or the question-and-answer method of learning Christian doctrine, should not be set aside as outmoded, unpedagogical, and downright impractical.

Remarks the *Sower*, relative to England:

"The Catechism learned by rote" became an unexpectedly strong rallying-cry. Into this rather heated atmosphere came the news that Cardinal Gasparri was writing a new Catechism, and a sudden drop of temperature ensued. On their side the reformers thought it wise to await developments in view of what looked like, but actually was not, an official pronouncement from Rome. Nor were the die-hards entirely easy in their minds, for a Catechism that admits a revision of the text may also admit revision of the methods employed in teaching it. Both sides awaited Cardinal Gasparri's catechism with a certain amount of trepidation.

Since Father Drinkwater, the former editor of the *Sower*, has been one of the principal champions of catechetical reform it is interesting to note his comments on Cardinal Gasparri's catechism.

**S**AYS Cardinal Gasparri himself in his letter describing the Catechism: "It should be distinctly understood that my Catholic Catechism is my own personal work, without any official character. . . . Every Bishop is free to adopt or not adopt it in the teaching of catechism."

There are really three Catechisms, one, very short, for First Communicants, a longer one for children, and a much longer one for adults, which includes amongst its own answers all the answers of the second Catechism. In view of all that has been said (and, I think, rightly) concerning some needlessly involved or technical language in our traditional Baltimore Catechism, it is none the less interesting to note that "Cardinal Gasparri is not in the least afraid of technical terms and classifications, legal as well as theological, and those who think that lay-Catechisms are the better for approximating closely to ordinary, everyday language will hardly be able to point to his authority for their views."

In the Beginner's Catechism, says the Cardinal, there is no need for the learner to remember any exact words, so long as he knows what is meant.

Copious footnotes to this First Catechism remind the catechist to narrate the Scriptural stories appropriate to this or that doctrine, and how best to explain the points of religious practice that arise. In fact, these footnotes may be said to contain the real instruction material, while the Catechism text itself provides the headings. . . . Consider some of the answers, such as this one:

*Is God one?*

*God is one by unity of nature in three distinct Persons, which are called Father, Son, and Holy Ghost, and which are the Most Holy Trinity.*

As a summary of points for the catechist this is excellent, but nobody would ever dream of offering such a sentence to young children; and in point of fact an intelligent reading of the preface makes it quite clear that this First Catechism is . . . but simply a scheme for the catechist—*breve Catechismi schema* are the words used of it in the preface itself.

The Second Catechism "has only 240 questions and



answers, but nearly all of the answers are far longer than the average of ours." Adds Father Drinkwater:

It will therefore please those who, like myself, believe that in such a matter tradition ought to be decisive; that the easiest and best way of instructing the faithful at large is by constant *commentary* upon the few rock-bottom formulas such as Creed, Pater-noster, etc.; and that those new-fangled kinds of instruction books which try to adapt the logical arrangements of seminary treatises for the laity are to that extent on the wrong lines.

The "parrot-system," as Father Drinkwater calls it, the mere learning of the questions and answers by rote, is utterly wrong, as ineffective as it is unpedagogical. But the abandoning of the catechism as a basic textbook is quite another story.

**I**S not *some* of this dissatisfaction with the catechism due to the fact that we have lost the real art of explaining and commenting on the catechism? It is not merely a matter of defining the words. Scripture stories, moral applications, anecdotes from daily life, instances from Church history, pictures, lantern-slides and charts, liturgical objects and visits to the church and sacristy, contests and "academies," hymns and prayers for light—all these form part of the commentary on Baltimore No. I or No. II. But all these cannot supplement the need of some basic formulary.

Arguments from sentiment are, of course, scouted by scientific minds. Still, some basis of fact must underly these two phenomena:

First, once you have learned, through actual practice, to comment on the catechism, the little old book glows in your hands when you pick it up. The problem becomes—like that of the Sunday Epistles and Gospels—not what to say about the catechism, but what not to say about it; so many are the points of interest, so rich and varied its connotations and correlations.

Often the thorniest answers yield results: such as the famous Baltimore answer on venial sin; or the desperate one on superstition: "attributing to a creature the perfections that belong to God alone" ("as if anything God made could run things the way God does," murmured a tiny pupil).

Then, the Faithful desire a formulary. The child about to prepare for First Communion or Confirmation; the convert in the parish parlor; the hospital patient or the prisoner looking for instruction; the young office-worker obliged to give account of his or her religion; the parent who wants to teach his child during evenings at home, wants a catechism. True, they will sicken if forced to learn it all by heart; they will crave instruction, explanation, application. But they do want to keep with them, through all the vagaries of space and time, an authoritative text, a minimum of doctrinal statement.

The habit, too, of explaining the catechism is allied to the habit of interpreting the liturgy of the Church. The Faithful, used to seeing in certain fixed forms of words not dry bones, but keys to deeper and wider meanings than at first sight appear, will be more ready to seek similar treasures in the Mass, the hymns, and the offices of the Church than if they are accustomed to accept nothing save in everyday language.

Let not the catechism be a Koran. Let the Baltimore Catechism be emended, simplified, completed where it is found wanting. But let it not be evaporated!

**I**N this mood, too, one can value such aids as those afforded by Father Nell and his feature column, the "Catechism Illustrated," which can be obtained from the Parish Activities Service, Effingham, Ill. Father Nell has combined pictorial illustrations of the catechism and the Creed, with references to Scripture, and standard explanations of Christian Doctrine. The immense amount of material, pictorial and otherwise, that Father Nell has assembled in his Service, will not, of course, be needed by everyone for every type of instruction; but with so much to choose from, all can be helped. This particular arrangement, he says, is: "1. to assist Catholic parents in giving their children religious instruction at home; 2. to furnish Catholic grown-ups an opportunity of reviewing their Catechism; 3. to give interested non-Catholic readers an idea of Catholic doctrine."

**F**ATHER E. V. STANFORD, O.S.A., the enthusiastic spiritual adviser to the students of Villanova College, is on hand again with his booklet of "Spiritual Searchlights," which, like the similar publications of Notre Dame, Santa Clara, and other Catholic universities and colleges, relates answers to an annual questionnaire as to students' religious experiences. To the instinctive question of most skeptics, Father Stanford replies definitely, that, with negligible exceptions, the boys are *not* "spoofing" when giving their answers.

Their views on reading—or not reading—Catholic books furnish material for an article in itself. But AMERICA seems to hold its own. "Popular magazines are more plentiful," notes one answer frankly, "and that is about all I read besides AMERICA." And another, equally frankly: "The great majority of students in my class do read AMERICA regularly."

The testimonies to the good effect of frequent Holy Communion, the Retreat, and other religious or Sacramental influences has the usual variety and interest. Only—what the Pilgrim has noticed in similar utterances from our college students—just why is it that so seldom these influences, which have undoubtedly brought the men so much closer to Christ, are so rarely, if ever, testified to as inspiring in them the great fundamental lesson of Jesus Christ, the practical love of one's neighbor?

**W**HATEVER theories may be entertained as to catechetics, the work of instructing the child falls to the Christian parent. "It is the very source of his dignity," says Bishop O'Hara, of Great Falls, in his preference to "The Parent Educator," an extremely attractive booklet issued for the nominal sum of twenty-five cents by the St. Anthony's Press, Paterson, N. J. The authors of the essays therein collected, which include reading outlines, are members of the Catholic committee for the study of the problems of parents as educators, which Bishop O'Hara initiated last summer.

THE PILGRIM.

## Literature

### Renaissance of Catholic Literature in France

BENJAMIN L. MASSE, S.J.

LITTLE by little the impression is stealing about these United States that something is happening in France. Last year, quite by accident, while browsing in a collection of French magazines, I came face to face with what was, to all appearances, a literary miracle. A subsequent article in *AMERICA* on the new French hagiography was the result.

But that was only a beginning. Recent readings and many an animated tête-à-tête with interested persons have led to profounder and more astonishing finds. There is no doubt about it: our brethren across the sea have accomplished what was deemed almost impossible in this modern world of jazz and machinery. They have produced a glorious renaissance of Catholic thought which is permeating the art, literature, history, philosophy and sociology of France, and which gives promise of spreading to the rest of the world. Already England and Poland have felt its influence, and the literary Humanism over here was only an attempt to introduce a diluted form of the movement in the United States.

At the annual meeting of the "Semaine des Ecrivains Catholiques" held in 1929, Cardinal Dubois, of blessed memory, in his allocution to the assembled delegates, said:

We are no longer at a time when, in the world of French Letters, Catholic writers were rare; when those who had the courage to place their literary talent at the service of the Faith and Christian morality . . . were isolated figures. . . .

How the times have changed!

To appreciate this, it is only necessary to read the role of your committee of honor—magnificent *pléiade* of writers whose renown is universal and who, by adding to her literary and artistic glory, serve France magnificently.

But more—a numerous public is interested in you, Catholic writers; and publishers who today solicit a collaboration which they formerly neglected, know it well. Catholic books have found a wide circulation. It is a sign of the times, a sign of a religious renaissance. I applaud it with all my soul.

After years of trial and persecution, what a blessed joy that assembly of famous writers, all of them solidly Catholic and fired with an apostolic zeal, must have been to the venerable Patriarch of the Church of France! Well could he applaud the movement they created with his whole soul.

These, then, are the principal facts. A legion of Catholic writers has appeared; their books have received a hearty welcome; some of them are being hailed as masterpieces; critics, Catholic and otherwise, are openly enthusiastic; *indifferent* or secular journals have thrown open their columns to Catholic writers; the writers themselves, conscious of their strength, are solidly united in the "Semaine des Ecrivains Catholiques"; and upon their work, the Holy Father has graciously bestowed His blessing.

Philosophy is abandoning Positivism as utterly impossible, and Bergsonism as insufficient. It has wheeled around and gone straight back to St. Thomas. History

has adopted a favorable attitude to the Church. No longer does it examine the past to show that Catholicism was an outgrowth of an oriental myth, but instead it points out the remarkable benefactions which the Church has lavished on the world since the death of Christ. Literary criticism, completely emancipated from the influence of Renan, finds religion at the source of poetry. The novelist delineates the passions, dissects them, reveals them for what they are, makes us hate and detest sin, and sees the wisdom of Christian morality saving men from their own folly. Poetry rediscovers the fountain of beauty and takes on a hearty Christian tone. It catches again the whirl of angels' wings, and every landscape has its village church with a silver spire. All in all, it would appear that an artistic movement, such as the world only sees at long and dreary intervals, has come to pass. The abbé Calvet, in his inspiring attempt to explain the phenomenon ("Le Renouveau Catholique," Lanore, Paris) writes: "We are able to say that we are assisting at the dawn of a great Catholic literature and nothing prevents us from believing that, after a hundred years, it will renew the triumph of Romanticism, guarding itself from the formulas and whims which a century of abortive attempts have proven false."

We are naturally curious to seek some explanation of this unexpected resurgence of Catholic thought. One had been inclined to believe that official persecution had sapped the forces of Catholicism in France. In "Survivals and New Arrivals," Hilaire Belloc saw, humanly speaking, little hope for the Church there. It is common knowledge that the spirit of anti-clericalism still thrives in France and that, as late as 1924, Herriot wanted to enforce the moribund law of "Associations" and banish Religious from the country.

Then there is the tradition of Renan. At the close of the disastrous war of 1870, in the mellow evening of his life, he gave to the world his grand plan for the regeneration of France; and in the "Reforme intellectuelle et morale," there was no place for integral Catholicism. "France," he wrote, "has wished to remain Catholic. She must take the consequences. Catholicism is too dogmatic to give intellectual and moral sustenance to a nation." He was also the author of the statement that no pupil of the Jesuits could ever successfully cope with a Prussian officer. Since that time Foch has risen up to give the lie to that idea; and our literary renaissance is well on the way toward proving that a dogmatic religion is not such a handicap after all. It would seem that M. Renan was neither a prophet nor the son of a prophet. Nevertheless, his influence on France was deep and far-reaching.

What, therefore, were the forces which, in turning France upside down, seem destined to set her on her feet?

In all movements of this kind, there is something mysterious, something that does not appear on the surface, something that baffles analysis and defies description. The currents of the world-stream of literature run deep, and, while it may be easy to recognize an explosion when it has happened, it is an extremely difficult task to explain how it came to happen at all. There is something of the



mysterious, the indefinable in the present renaissance and it is a waste of time to try to pierce the veil. Still, this does not prevent us from probing about on the surface for its more obvious and understandable explanations.

Without a doubt, one of the primary causes was the bankruptcy of "science." Here we must distinguish. The "science" which has revolutionized the industrial world, which has advanced medicine and surgery far above the level of other times, which has made important discoveries in biology and astronomy, which has given us the radio and the electric light, is not bankrupt. It is flourishing today more than ever, as the increasing perfection of the radio and the talkies testifies. But the "science" which Renan assured us would supplant morality and metaphysics and religion, which would itself be a morality and religion is deadlier than the Marley of Dickens' "Christmas Carol." It is not even necessary to repeat the fact.

The failure of science constituted the "great deception" so frequently bewailed in the literature of France during the last years of the nineteenth and the beginning of the twentieth centuries. The youth of the land hungered for something higher than matter and the painstaking observation of phenomena; it sought the Infinite, the Absolute; it dreamed the dreams that beauty-loving youth has always dreamt, and when it found that "science" had destroyed the existence of the Absolute and that its dreams were only fool's reveries, there was a revolt. Bergson came along to declare the insolvency of "science" and to pledge faith again in the existence of metaphysics and the spirituals. The evolution of Jacques Maritain from the Positivism of Comte to Bergsonism, and finally to Catholicism, is an example of what has been going on in France these past thirty years.

At one mighty blow, the whole fabric of prejudice against the supernatural in the world was killed. The air of mystery returned and hovered lightly over poetry and fiction; Catholicism was recognized even by those outside the Fold, as the one perennial source of beauty and inspiration; and what was more important still, Catholic scholars captured the leadership in the field of scientific criticism and restored the intellectual prestige of the Church. In a country that bows low in reverence before the accomplishments of the mind, this was no small consideration. Science lost ground, especially among the book-reading public, and when frankly Catholic books appeared, they found a neutral, even a sympathetic audience.

The second factor which strikes one is the rebirth and popularity of the philosophy of St. Thomas. People were tired of doubt, of hesitation, of systems that rose and died in a decade. They wanted certitude and they found it in St. Thomas. Fortunately, the scholastics were prepared and brilliant leaders like Garrigou Lagrange, Maritain, Gilson came forward to meet the challenge. Now, even in the Sorbonne, that traditional stronghold of rationalism, there is a chair of medieval philosophy and today no thinker in France, however disinclined he may be, can afford to ignore scholastic philosophy.

It would be difficult to over-emphasize the importance of the Liturgical Revival in the renaissance of French

literature. Once the poets entered the sanctuary, they were captured. The beauty of a flower, long hidden in their midst, struck them with telling force, and with the realization of the poetry of the liturgy came the realization of the dramatic possibilities of Catholic life. They cast about to find new heroes for their books and they discovered the lives of the Saints. The troubadours of Christ entered French literature and from all appearances, they entered it to stay. No one has ever appreciated the tragedy of a Theresa, or a Joan of Arc, or an Augustine, as have these writers of modern France, no one has written so beautifully about them. Nor have they stopped here. Probing deeply into Catholic life, they have found new and fresh possibilities for the novel in the Church's teaching on Purgatory, on sin, on the Sacraments. Good and bad have lost their vulgarity: good has become the Love of God, the bad they have called sin.

Another element that is worthy of consideration is the number of distinguished converts who have entered the Church within comparatively recent years. Bourget, Maritain, Péguy, Brunetière, Coppée, Claudel, are only a few of the more illustrious names. When the Church was seen to possess the power of attracting the best minds in the non-Catholic world, her children were encouraged to begin again the fight for her freedom and well-being. Those outside the Fold were also impressed and quite prepared to accept the works of such distinguished converts. Thus was prepared a wide and appreciative audience.

These are the more outstanding causes of the new literature. The writer is not naive enough to believe that they explain the phenomenon, or to hope that his reader will be satisfied with them. It would have been easier, perhaps, to have written: the people of France needed the renaissance and the renaissance came; because, after all, when we survey the workings of God in His world from our lowly peaks of observation, there is not much more to be said.

## REVIEWS

**Ardent Adrienne. The Life of Madame de La Fayette.** By LIDA ROSE MCCABE. New York: D. Appleton and Company. \$3.00.

Obscured by the shadow of a great name, Adrienne de Noailles, who became the wife of Gilbert Motier de La Fayette, the outstanding figure of the American and the French Revolutions, never has had justice done her as a heroic wife and mother, and the vibrant personality so intimately affecting her husband's career. "I so habituated myself to all she was for me that I cannot distinguish it from my own existence," he wrote when she had passed out of it. In spite of "the cruel indifference with which he always treated her," according to the Marquise de la Tour du Pin, "only religion could have inspired her with courage and resignation to endure." Set in the inspiring background of the eighteenth century France, the story of this "heroine of conjugal piety" is in sharp contrast to her Deist spouse, and ever bearing witness to the faith within her while she hoped for his rescue from his apostasy. "Never had she expressed to me anything but the hope that on more reflection with the uprightness she recognized in me, I would end in being convinced." But this did not come to her. Miss McCabe has been singularly fortunate in the opportunities afforded her to impart a vividness and sense of actuality to the subject of her book, and she has made use of them with enthusiastic admiration and an appeal to the popular imagination. She discloses Adrienne as the uncompromising champion of Amer-

ican liberty, and as a helpful guide for the liberation and instruction in morals and religion of the plantation Negroes of the West Indies. It was to her pious devotion that the historic Picpus cemetery, at Paris—which stands out so conspicuously in the events of our own day—with its chapel of perpetual adoration, was purchased for a memorial to the martyrs of the Terror. There she rests beside her soldier husband. It will be a worthy result from Miss McCabe's book, if this grave of the woman who so unselfishly shared the privations, hardships and suffering of La Fayette's prison days and exile, should become better known and honored. "If I go to another world you may well believe that I shall be occupied with you. The sacrifice of my life will be very little, whatever it may cost me to quit you, if it assures your eternal happiness," she told him in her last hours.

F. S. P.

**Joseph Fouché; the Portrait of a Politician.** By STEFAN ZWEIG. Translated from the German by Eden and Cedar Paul. New York: The Viking Press. \$3.50.

This extraordinary figure of a nineteenth-century politician lends itself perfectly to biography in the current manner, for just enough is known of the motives behind each change of Fouché's fidelity to make speculation fascinating, and enough remains unknown to permit certain conjectures to stand unchallenged as explanations. Described by Napoleon, to whose downfall he is credited with contributing substantially, as the one and only "really perfect traitor," he was scorned by the Little Corporal chiefly for the type of treachery that becomes revered as classic statesmanship if it happens to be successful, in which technique the critic himself was not wholly unpractised. The comparison with Napoleon is natural, for he looms large in the events treated. Indeed, although he is subordinated both in implied importance and in space devoted to him to the professed subject of the study, his person stands out in stronger and more recognizable outline than that of Fouché himself. Political betrayal was only a part of Fouché's repertoire of treachery, however, which he practised with almost incredible success between his thirtieth year, when he terminated his career of teaching at various Oratorian colleges in France, and a quarter of a century later, when, having seemed to hold and to wield the balance of power between Bonaparte and Louis XVIII, and sold his influence to the latter for a ministerial post, his sins descended on him, and the French Parliament recalled enough of his crimes to banish him for life. Of its type, which has become a distinct one, "Joseph Fouché" is excellent; but a trick of gratuitous assumption lessens its value.

I. T. McD.

**Francis Dana.** By W. P. CRESSON. New York: Longmans, Green and Company. \$5.00.

The sub-title to this book is: "A Puritan Diplomat at the Court of Catherine the Great." Born in Charlestown, Mass., June 13, 1745, Francis Dana died April 25, 1811, in Cambridge, Mass. Thus it happened that during the early years of the last century his figure was a familiar one in the precincts of Harvard Yard. His career as a public personage was honorable and practically continuous throughout mature life. He was in turn Continental Congressman, a Diplomat (Envoy to Russia), and finally Chief Justice of the Supreme Court of Massachusetts. In all offices of trust and dignity his sturdy character and unflinching fidelity to duty and honor always distinguished his public utterances and official actions. He was a true patriot, a reliable foreign representative, an energetic advocate, a just judge. As Envoy to Russia he had "Master Johnny"—John Quincy Adams—then a boy of fourteen, as his Secretary and, with exception of a servant, sole companion. His solicitude and care for the well-being and education of his young ward, whom he lovingly styles *mon fils* is both touching and admirable. In this book, Mr. Cresson has set before the reader a vast mass of the correspondence of Francis Dana, particularly those letters, many of which were purely private, between Dana and the Adamses—father and son—John and John Quincy. The problems and perplexities that naturally agitated the minds of all American statesmen of that period are clarified for the present-day student by an examination of these highly illuminating letters. They are worthy of intensive study. By

publishing so many of them, Mr. Cresson has bequeathed a revealing legacy to an inquiring and grateful public. The political portrait of Francis Dana, as an intelligent, sincere, persevering and consistent jurist and statesman, an honorable and trustworthy guardian, an indulgent and loving husband, is as refreshing as it is gratifying. May his stimulating example inspire noble imitation among our modern statesmen.

M. J. S.

## BOOKS AND AUTHORS

**Approaches to the Bible.**—It is quite generally regretted that many Catholics are thoroughly unfamiliar with the Bible, particularly the Old Testament, thus giving some species of justification to the common Protestant slur that Catholics do not esteem the Bible or that they are forbidden to read it. Possibly the basis of this ignorance lies in the absence of formal Bible teaching in some Catholic schools. In part, to remove this difficulty and put at least one interesting book of the Old Testament in a readable way and with adequate commentary in the hands of students, the Rev. Henry J. Grimmelman has prepared "The Book of Ruth" (Scott Foresman. \$1.20). The history of Ruth is brief and has an appeal that should make Father Grimmelman's text quite popular. To aid those for whom the volume will be a first venture in Scripture interpretation, there are a number of introductory chapters disclosing the period to which Ruth belongs, its purpose, its author, its literary value, etc. The text is quite modernized, and unfamiliar and obsolete Hebrew idioms have been put into their equivalent twentieth-century American expressions. Here is a love story and romance that is both pleasing and edifying.

Brief biographies of Scriptural characters interestingly sketched yet keeping within authentic history, make the content of "Dramatic Stories of the Bible" (Murphy. \$2.00), by the Rev. Thomas David Williams. The author has recognized that in the Biblical characters there is romance and inspiration as well as a series of highly dramatic episodes that would be bound to fascinate one who could be persuaded to read them. The fact is, however, that relatively few do get any clear concept of the men and women that play a part in Scripture history. How few, for example, know anything of Gedeon or Joab or Aod or Ozias or Josophat, to say nothing of more prominent characters: Cornelius and Elias and Josue and Timothy and the rest? All these and a great many more are written about in Father Williams' interesting volume. It should find a wide circle of admiring readers.

**England Through the Centuries.**—Mr. Namier's work on "England in the Age of the American Revolution" (Macmillan. \$8.50) is an important study based largely on hitherto unused material. It should, however, rather be called a book about the Parliament of England than about England. A chapter on "Social Foundations" shows how largely a land-grabbing *bourgeoisie* was coming to dominate the imperial policy of Britain. The rest of the book deals minutely with the election, personnel and proceedings of the Parliament of 1761. It would be hard for anyone to examine the original data as Mr. Namier has done, and escape a temptation to be cynical. "I look on the majority of politicians," wrote the Prince of Wales in 1760, "as intent on their own private interests instead of that of the public." Nevertheless, Mr. Namier has added nothing of value to his study by the intrusion of his immature philosophizing.

A fuller view of England as a whole in the eighteenth century is set forth by Mr. E. Keble Chatterton in his life of William Pitt (1759-1806), "England's Greatest Statesman" (Bobbs-Merrill. \$4.00). Without anything of Mr. Namier's apparatus of notes, Mr. Chatterton presents a more human picture. It is true that in his account of the "Pitt Period" he has much to say of the appallingly low standards of that age. Still his central preoccupation with so lofty a character as the younger Pitt tends to show that the stage of history is something other than a hospital for incurable diseases. In an age of blatant biographies, which are little more than the ridiculous projections of modern biographers across lives they do not comprehend, Mr. Chatterton has done



the good service of giving us a life without a word about psychoanalysis.

In "England in the Nineteenth Century, 1806-10" (Macmillan, \$5.75), Mr. A. F. Fremantle continues the great work of which he has already given us a volume, on the period 1801-1806. For the general reader the most attractive chapter will be the first on "Literature, Art and Science," but the two chapters on India have a special relevance today. The remaining chapters dealing with political administration are marked with erudition and judgment.

An historical work of very special interest is Mr. R. H. Gretton's "A Modern History of the English People, 1880-1922" (Dial, \$5.00). The three volumes, all of which had been previously, but separately, published, are here gathered into a work of over eleven hundred pages. With the smooth elegance of diction of an Oxford don, and the detached judgment of a trained historian, Mr. Gretton never lets us forget that he has all the interests of the normal man in the street. Mary Pickford and Jack Johnson enter quite as naturally into this narrative as Cardinal Manning and Mr. Gladstone. Obviously there are thousands of little crevices in such a mansion of information; but considering the task that was undertaken the completeness is remarkable. Still if certain quite gratuitous observations such as "Newman had always been rather a great convert than a great Roman Catholic," and "Manning, who had received his hat from Pius IX may have felt that Newman's was easily earned," had been omitted, space would have been found for, say, Cardinals Vaughan and Bourne.

**The Spirit of Catholicism**—"Sanctifying Grace" (Macmillan, 75c.) by the Rev. E. Towers, is the sixteenth volume in the "Treasury of the Faith Series" and in it the author has condensed what Catholic theology teaches not only about grace but about such cognate topics as the infused virtues, the gifts of the Holy Ghost, supernatural merit, etc. The author has very happily gotten away from a too technical treatment of a highly technical subject, and the layman will not find it difficult to appreciate his theology. In the same series the Rev. George D. Smith, the general editor, writes "Jesus Christ: God and Man" (Macmillan, 75c.), the introductory volume among those in the series that treat of the Incarnate Word. Here, too, while there is question of a highly technical topic and the mystery of the Incarnation comes in for study, the author has, nevertheless, brought his discussion down to the level of the educated man in the pews. In an interesting way, a good deal of dogmatic history is introduced into the volume which treats Christ's Divinity not so much on a Scriptural basis, since it is assumed that the normal Christian accepts Scripture, but as the Fathers and theologians have explained the hypostatic union.

Those of an older generation who recall the Eucharistic volumes prepared for the Faithful by the Rev. Matthew Russell, S.J., will find something of the same sort but thoroughly up-to-date in "Little Buds for Jesus' Garden" (New York: O'Toole Co., 65 Barclay Street), written and compiled by the Rev. H. V. Colgan. The author has here gathered together nearly 200 devotional poems centering on the Eucharist, the Sacred Heart, Our Lady, etc., and adapted to varying religious moods and personalities. They suggest excellent prayer or meditation material for short church visits. Their reading is sure to warm the heart and set aglow the fire of devotion in the soul. They are particularly suited for adolescents, though no one will be so old as not to find in many of them a medium for sweet and consoling converse with Our Lord in prayer.

"The Spirit of Catholicism" has already popularized Karl Adam. In consequence the studies the distinguished Professor of Tübingen combines under the title "Two Essays" (Macmillan, \$1.35), will be read with interest. The former, "Christ and the Western Mind," aims to show why the full message of Our Lord is particularly suited to Western peoples. After indicating how the Western mind has been drifting from Christ the author makes a plea for the restoration of earlier Western spirituality and for a getting back to the supernatural. The second essay, "Love and Belief," treats of the place of charity in Christianity, and its suggestions are as provocative as its logic is convincing.

**The Tides of Malvern. The Silver Swan. Over the Hills. The King's Minion.**

When a well-known author and critic like Edwin Bjorkman goes out of his way to declare, "that both the book and its author will create a stir," it behooves the ordinary reviewer to sit up and take notice. The author in question is Francis Griswold and his book is "The Tides of Malvern" (Morrow, \$2.50). It is a family history which begins with the opening of the eighteenth century when the first of the Sheldon family lands in Charlestown, and founds Malvern Barony outside that city. Like the ebb and flow of the ceaseless tides the fortunes of this typical Southern family are retold. As Bjorkman again says: "It is history told in terms of individual experience." *Finis* is written and the curtain rung down with the ending of the Great War. With the smoothness of the tides around the marble mansion of Malvern the chronicle flows on, with the vividness of portrayal that makes the reader live again those stormy days of long ago, we are beguiled through page after page. Eagerly, then, one looks forward to other works like "The Tides of Malvern" from the pen of Francis Griswold.

The author of "Rome Express" presents what has been classed as "a social comedy of international marriage" in his novel, "The Silver Swan" (Harpers, \$2.50). Neither Americans nor English are spared by Bertrand Collins. He penetrates and shatters with his pointed and well directed irony and satire the foibles and follies of the gentry. Claire Watson, beautiful and shallow; Jenny Watson, self-centered and self-satisfied; Daisy Miller, and a few other specimens represent the American types. Jan Bulteel and his family, together with stereotyped members of the country gentry exemplify the English specimens. Claire, as one might have suspected, is married to Jan; but she falls in love with Derek Barran, a cousin of Jan's. But in the end her father-in-law helps things along by dying and leaving to his son the beautiful old family estate at Steyning. One need not be told, if he has read many books of this type, that here also are found the English country scenes, the hunting sets, the self-contained and refined cheering of the enthusiastic sportsmen.

Clean and fresh as the breezes that sweep over his hills and dales are the tales Jeffery Farnol tells, whether it be a romance of modern life or one of the days of long ago. In "Over the Hills" (Little, Brown, \$2.50) his magic pen spins a web of romance over the Highlands of Bonnie Scotland in the days of the Jacobite uprisings. It opens with all the glamor of a fairy tale, moonlight, an eerie whistling, and a romantic youth, Adam Thursday, the quaintest hero imaginable, but withal most lovable. Then there is Barbara MacGregor, the gloriously beautiful, whom he is forced to wed by the arch villain, Sir Hector Keith, upon whose identity the story pivots. There are dangers aplenty, and there are journeys by land and sea. But happiness and true love come in the end. Jeffery Farnol has again made us his debtor in that he has introduced us once again to the right royal company that people his fantasy.

Rafael Sabatini has been dubbed "The Modern Dumas" for from his fertile brain and skill of pen are fashioned such grim tragedies that the great French writer would not blush to acknowledge as his own. In "The King's Minion" (Houghton Mifflin, \$2.50) the stage is set around Whitehall for the most part in the days when the First James and his Scottish horde had taken possession of England's throne and its preferments. A nobody, Robert Carr, seizes the monarch's fancy, because his beauty of form surpassed that of all men the king had ever seen. By some fortuitous chance Robin meets up with an old acquaintance, Thomas Overbury, gentleman, scholar, and poet, "enriched in worldly experience, but in no other gear." The combination leads them up fortune's ladder to the very top through James' infatuation for the new Lord Rochester, but the inevitable happens; a woman steps in between the Damon and Pythias, and the crash of the ruin reverberates throughout the kingdom. "The King's Minion" would make a soul-stirring drama for it is not a tale that *has been* told the author gives us, but the characters step from the past and enact their sad story.

## Communications

Letters to ensure publication should not, as a rule, exceed 500 words. The editors are not responsible for opinions expressed in this department. No attention will be paid to anonymous communications.

### Pronouncing Latin

To the Editor of AMERICA:

In the issue of AMERICA for January 10, Professor Dillard raises the question relative to Latin pronunciation: "In the uncertainty why should we stickle for *Kikero*?"

In Keil's edition of the Latin Grammarians (*Grammatici Latini ex recensione Henrici Keilii—Lipsiae, 1874*) we find the following (Vol. II, p. 12): *Quamvis in varia figura et vario nomine sint K et G et C, tamen quia unam vim habent tam in metro quam in sono, pro una littera accipi debent* (Priscianus).

Elsewhere we read (Vol. VI, p. 33): *C etiam et . . . G sono proximae oris molimine nisuque dissentiunt. Nam C reducta introrsum lingua hinc atque molaes urgens haerentem intra os sonum vocis excludit.*

In fact, the evidence that Latin C was "hard C" before E and I down to a late period is very strong. No grammarian hints at a difference of sound in C before a broad and before a narrow sound. They discussed all kinds of minute details of pronunciation, but all their testimony confirms the belief that C and K were sounded like the Greek *kappa*.

Forms closely connected show changes of the letter following without any sign of an alteration in the sound of C when followed by E or I. *Dice*, when rapidly pronounced becomes *dic*; *face*, *fac*; and *duce*, *duc*. This would be quite impossible unless the C were already hard. Would *decem* have been pronounced *desem*, *dechēm*, or some such way and its derivative ordinal been sounded *dekumus*? All declensions, conjugations and compounds bear witness to the hardness of C. *Dico* becomes *dicis* in the second person. The S sound cannot possibly have belonged to C, for if the C is pronounced like K in *dico* it cannot be pronounced like S in *dicis*; for, when "a root takes to itself formative suffixes, it may be within certain limits modified, but it is never entirely changed." In *occido* the first syllable would be inexplicable unless, in the simple *caedo*, C were hard. We learn from Cicero that in his day it was the fashion to insert an H in several Latin words. This H was attached to C alike before A, O, U, and before E and I. Now the H sound could not possibly have been inserted after a soft C (*pulcher*) and so on.

The modern national pronunciations are a confusion to the student. Thus, C, according to the English system, is hard before A, O, U, and soft before E and I. The syllables *ci ce* when they are unaccented and followed by a vowel have the same sound as in English in like circumstances. In the German, Latin C becomes "TS" before E, I, and Y; in the French, "S"; in the Spanish, "TH" (thin); Italian, "CH" (chin). Should Latin be subject to such variations? By universally adopting the Roman method, all nations would use the same pronunciation. "*Quid enim tam necessarium quam recta locutio.*"

Holbrook, Mass.

A. M. D.

### Whitewash for Cranmer

To the Editor of AMERICA:

Professor Pollard has not only attempted to whitewash Henry VIII, as Mr. Belloc so brilliantly demonstrated in the issue of AMERICA for January 31; he has also applied the brush of sophistical apology to a scandalous incident in the life of Cranmer. As is well known, Cranmer swore allegiance to the Pope at his consecration as Archbishop of Canterbury in 1529. Before his consecration he drew up a formal protest that he considered the oath of obedience to the Pope which he would take at his consecration a form and not a reality. This protest was made and shown to certain members of the King's Council.

Pollard defends this act of perjury by truly "Jesuitical" reasoning. Cranmer swore solemnly to obey the Pope, not intending to bind himself, or to keep his oath. Dr. Pollard maintains

that such a course was licit. "The counsel of perfection is undoubtedly 'Swear not at all.' But Cranmer's conduct "need not affect his judgment at the bar of history" (Pollard, "Cranmer," p. 58). Pollard maintains that oaths of allegiance "are not intended to bind very strongly." But Cranmer never had the least intention to keep his oath.

Space does not permit much commentary. Let this suffice: Cranmer gave a brilliant illustration of a "good end" justifying a "bad means," to wit, perjury. Dr. Pollard justifies him without even a gulp. Escobar would turn in his grave at Pollard's casuistry. It makes a great difference whose ox is gored.

New York.

LAURENCE K. PATTERSON, S.J.

### Prohibition and the Decalogue

To the Editor of AMERICA:

An editorial in the issue of AMERICA for February 7, under the caption, "An Unacceptable Amendment," contained the following objectionable excerpt; to wit: "The sole remedy for the fearful evils of Prohibition is repeal of the Amendment." The foregoing excerpt contains a false premise, and no doubt you should be aware any conclusion or decision based on a false premise is illusory. I respectfully advise you it could be reasonably construed therefrom, in a court of law, that you attempted therein to erroneously blame the National Prohibition Act for alleged "fearful evils" complained of; when, if you were actuated by the principles of truth, justice and charity, you would have plainly indicated that violation of the National Prohibition Act was and is responsible for alleged "fearful evils" complained of, which is an entirely different interpretation.

Would a boy be telling the truth if he told you he stole money from his mother and he considered the "sole remedy" to prevent such a sin in the future was to repeal the Commandment, "Thou shalt not steal"?

Kindly respect truth in thought, word and action.

Jersey City, N. J.

MICHAEL DOLAN.

### Racktending in the Colleges

To the Editor of AMERICA:

The articles and subsequent communications on "This Racktending Business" have not yet touched on one of the phases of "this business": Why not a pamphlet rack in every Catholic college?

We can readily realize how extremely influential a well-ordered and directed rack would be among the Church's chief leaders-to-be. Although most colleges have libraries of ample resources, a student will frequent a rack, nevertheless, because there he will find, without intensive combing of library shelves, exactly what he wants, and that written pointedly and attractively.

The greatest benefit, possibly, will prove to be that the student is able to keep and to file for future work the pamphlet matter which he has read. With this aid for the ordinary parish functions, functions which as an educated man he will be expected to assume, this busy business man of tomorrow (and that is what most of our college students will be) will not have to use valuable time looking for isolated facts among thousands of library volumes.

Perhaps, too, either now or later, the student will even be able to establish and to tend a rack in his own church; at least, his early pamphlet collection will be a guide to various publishing houses where he or others may obtain similar literature, and will offer a lead to many titles of lasting value. We need lay people that are conversant with Catholic literature and Catholic publishers.

Besides these advantages, there are other, intrinsic benefits that the student himself will receive by reading pamphlets. The aid they will give—in solving his problems, instructing him in the doctrines and liturgy of the Church, equipping him to refute error, guiding him in choosing a life work, etc.—is so evident that it needs no comment.

Truly do we need "a pamphlet rack in every Catholic college."

Atchison, Kans.

JEROME B. POKORNY.